





# LUKE

A Greek-English Diglot

for the use of

Translators



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The Greek-English New Testament:

*Luke*

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## INTRODUCTION

BIBLICAL translations into English generally have the English-speaking reader in mind. They are often made with such freedom that translators into other languages who rely on these English versions may find it difficult to determine the exact sense of the original language, and sometimes may even be misled. For the national who is engaged in such translation there is the additional difficulty that he may be unfamiliar with the idioms and usages in the English version before him.

It has long been felt that what is needed is a clear and accurate translation of the Scriptures into English which will be an unambiguous guide to the translator. To meet the need in part the production of this Greek-English New Testament was undertaken. The Greek text is that which will appear as the 3rd edition of the British and Foreign Bible Society Greek Testament, the editor of which has been consulted on points of interpretation of the text.

Verse division in the Greek text follows the rules given in the 2nd edition (1958), p. viii: Where no other indication is given, the verse division occurs at the principal stop in the line. For this purpose a colon (·) takes precedence over a comma (,), a question mark (;) takes precedence over a colon (·), a full stop (.) over a question mark (;), and a full stop followed by a sentence beginning with a capital letter over a full stop followed by a sentence beginning with a small letter. If the beginning of a verse is not apparent from the punctuation, it is marked by a vertical rule (|).

## INTRODUCTION

Missionaries who have worked in different parts of the world made the first drafts from the Greek, which were then carefully examined and revised by Biblical scholars. The translators have tried to follow the original as closely as possible without offending against English usage.

The translation has avoided archaisms, in particular the forms of the second person singular, except in prayers and in quotations from the Old Testament. These quotations are printed in italics. Where the pronoun stands for the divine name it has a capital; without this device there would in some cases be ambiguity. In some languages the pronoun may have to be replaced by the divine name, for the sake of clarity.

Like the previous publications in this series, this Greek-English Luke is designed to be used by committees engaged in translation work. It should be emphasized that for its proper use it is essential that every translating committee contain at least one member who is able to follow the Greek, for this edition of Luke is intended to assist translators to produce versions from the Greek rather than from the English.

The notes and glossary are necessarily brief. Glossary words are marked in the text with an asterisk. The appendix explains the terms used in this Gospel for money and measures.

Translators' questions arising in the use of this aid will be welcomed by the Translations Secretary at Bible House, London.

## ACCORDING TO LUKE

## ΚΑΤΑ ΛΟΥΚΑΝ

1<sub>1</sub> ΕΠΕΙΔΗΠΕΡ πολλοὶ ἐπεχείρησαν ἀνατάξασθαι διήγησιν  
2 περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, καθὼς  
3 παρέδωκαν ἡμῖν οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενό-  
4 μνοι τοῦ λόγου, ἔδοξε καμοὶ παρηκολουθηκότι ἄνωθεν  
5 πᾶσιν ἀκριβῶς καθεξῆς σοι γράψαι, κράτιστε Θεόφιλε,  
6 ἵνα ἐπιγνῶς περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν.

7 Ἐγένετο ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς  
8 Ἰουδαίας ἱερεὺς τις ὀνόματι Ζαχαρίας ἐξ ἐφημερίας Αβια,  
9 καὶ ἡ γυνὴ αὐτοῦ ἐκ τῶν θυγατέρων Ααρων, καὶ τὸ ὄνομα  
10 αὐτῆς Ελισαβετ. ἦσαν δὲ δίκαιοι ἀμφότεροι ἐνώπιον τοῦ  
11 Θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιομασίαις  
12 τοῦ Κυρίου ἀμεμπτοι. καὶ οὐκ ἦν αὐτοῖς τέκνον, καθότι  
13 ἦν ἡ Ελισαβετ στείρα, καὶ ἀμφότεροι προβεβηκότες ἐν  
14 ταῖς ἡμέραις αὐτῶν ἦσαν. Ἐγένετο δὲ ἐν τῷ ἱερατεύειν  
15 αὐτὸν ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ ἔναντι τοῦ Θεοῦ  
16 | κατὰ τὸ ἔθος τῆς ἱερατείας, ἔλαχε τοῦ θυμιᾶσαι εἰσελθὼν  
17 εἰς τὸν ναὸν τοῦ Κυρίου, καὶ πᾶν τὸ πλῆθος τοῦ λαοῦ ἦν  
18 προσευχόμενον ἔξω τῇ ὥρᾳ τοῦ θυμιάματος. ὥφθη δὲ  
19 αὐτῷ ἄγγελος Κυρίου ἐστὼς ἐκ δεξιῶν τοῦ θυσιαστηρίου  
20 τοῦ θυμιάματος. καὶ ἐταράχθη Ζαχαρίας ἰδὼν, καὶ  
21 φόβος ἐπέπεσεν ἐπ' αὐτόν. καὶ εἶπεν πρὸς αὐτόν ὁ ἄγγελος,  
22 Μὴ φοβοῦ, Ζαχαρία, διότι εἰσηκούσθη ἡ δέησίς σου, καὶ  
23 ἡ γυνὴ σου Ελισαβετ γεννήσει σοι υἱόν, καὶ καλέσεις τὸ  
24 ὄνομα αὐτοῦ Ἰωάννην· καὶ ἔσται σοι χαρὰ καὶ ἀγαλλίασις,  
25 καὶ πολλοὶ ἐπὶ τῇ γενέσει αὐτοῦ χαρήσονται. ἔσται γὰρ



## ACCORDING TO LUKE

Since many have undertaken to draw up an account of the 1  
deeds that have been accomplished among us, just as those 2  
who from the first were eyewitnesses and servants of the  
Word \* have handed them down to us, I too thought it 3  
good, as I have been thoroughly familiar with everything  
from the beginning, to write it down in proper order for  
you, your Excellency, Theophilus, that you might know 4  
the reliability of the information which you have received.<sup>a</sup>

In the days of Herod, king of Judæa, there was a priest \* 5  
named Zacharias, belonging to Abijah's division.<sup>b</sup> His  
wife was a descendant <sup>c</sup> of Aaron; her name was Elisabeth.  
Both were law-abiding in God's eyes, going in all the com- 6  
mandments and requirements of the Lord blamelessly.  
But they were childless because Elisabeth was barren, and 7  
both were advanced in years.

While he was on priestly duty in God's presence in the 8  
turn of his division according to the custom of the priest- 9  
hood, it fell to him by lot to enter the sanctuary of the Lord  
and make the incense-offering. The whole community of 10  
the people \* were praying outside at the hour of the  
incense-offering. An angel \* of the Lord appeared to him, 11  
standing on the right of the altar of incense. Zacharias was 12  
troubled when he saw him, and fear seized him. The angel 13  
said to him, "*Do not be afraid, Zacharias; your prayer has  
been heard. Your wife Elisabeth will bear you a son, and  
you shall name him John; you will have joy and delight, 14  
and many will rejoice at his birth. For he will be great in 15*

<sup>a</sup> Or, *know the facts of the matters about which you have been informed.*

<sup>b</sup> Priests were distributed in divisions which took their turn by rota  
for periods of temple duty.

<sup>c</sup> Lit., *of the daughters.*

μέγας ἐνώπιον Κυρίου, καὶ οἶνον καὶ σικερα οὐ μὴ  
 πίῃ, καὶ Πνεύματος Ἁγίου πλησθήσεται ἔτι ἐκ κοιλίας  
 16 μητρὸς αὐτοῦ, καὶ πολλοὺς τῶν υἱῶν Ἰσραὴλ ἐπιστρέψει  
 17 ἐπὶ Κύριον τὸν Θεὸν αὐτῶν· καὶ αὐτὸς προελεύσεται  
 ἐνώπιον αὐτοῦ ἐν πνεύματι καὶ δυνάμει Ἡλεία, ἐπιστρέψαι  
 καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει  
 18 δικαίων, ἐτοιμάσαι Κυρίῳ λαὸν κατεσκευασμένον. καὶ  
 εἶπεν Ζαχαρίας πρὸς τὸν ἄγγελον, Κατὰ τί γνώσομαι  
 τοῦτο; ἐγὼ γάρ εἰμι πρεσβύτης καὶ ἡ γυνή μου προβεβη-  
 19 κυῖα ἐν ταῖς ἡμέραις αὐτῆς. καὶ ἀποκριθεὶς ὁ ἄγγελος  
 εἶπεν αὐτῷ, Ἐγὼ εἰμι Γαβριηλ ὁ παρεστηκὼς ἐνώπιον  
 τοῦ Θεοῦ, καὶ ἀπεστάλην λαλῆσαι πρὸς σέ καὶ εὐαγγε-  
 20 λίσασθαί σοι ταῦτα· καὶ ἰδοὺ ἔσῃ σιωπῶν καὶ μὴ δυνάμενος  
 λαλῆσαι ἄχρι ἥς ἡμέρας γένηται ταῦτα, ἀνθ' ὧν οὐκ  
 ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται εἰς τὸν  
 21 καιρὸν αὐτῶν. καὶ ἦν ὁ λαὸς προσδοκῶν τὸν Ζαχαρίαν,  
 22 καὶ ἐθαύμαζον ἐν τῷ χρονίζειν αὐτὸν ἐν τῷ ναῷ. ἐξελθὼν  
 δὲ οὐκ ἐδύνατο λαλῆσαι αὐτοῖς, καὶ ἐπέγνωσαν ὅτι ὄπτα-  
 σίαν ἑώρακεν ἐν τῷ ναῷ· καὶ αὐτὸς ἦν διανεύων αὐτοῖς,  
 23 καὶ διέμενε κωφός. καὶ ἐγένετο ὡς ἐπλήσθησαν αἱ  
 ἡμέραι τῆς λειτουργίας αὐτοῦ, ἀπῆλθεν εἰς τὸν οἶκον  
 24 αὐτοῦ. Μετὰ δὲ τὰς ἡμέρας ταύτας συνέλαβεν Εὐεισαβετ  
 ἡ γυνὴ αὐτοῦ, καὶ περιέκρυβεν ἑαυτὴν μῆνας πέντε, λέγουσα  
 25 | ὅτι Οὕτως μοι πεποίηκεν ὁ Κύριος ἐν ἡμέραις αἷς  
 ἐπεῖδεν ἀφελεῖν τὸ ὄνειδός μου ἐν ἀνθρώποις.  
 26 Ἐν δὲ τῷ μηνὶ τῷ ἕκτῳ ἀπεστάλη ὁ ἄγγελος Γαβριηλ  
 ἀπὸ τοῦ Θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἣ ὄνομα Ναζαρεθ,  
 27 | πρὸς παρθένον ἐμνηστευμένην ἀνδρὶ ᾧ ὄνομα Ἰωσήφ, ἐξ  
 28 οἴκου Δαυεὶδ, καὶ τὸ ὄνομα τῆς παρθένου Μαρίας. καὶ  
 εἰσελθὼν πρὸς αὐτὴν εἶπεν, Χαῖρε, κεχαριτωμένη, ὁ Κύριος  
 29 μετὰ σοῦ. ἡ δὲ διεταράχθη ἐπὶ τῷ λόγῳ αὐτοῦ, καὶ  
 30 διελογίζετο ποταπὸς εἶη ὁ ἀσπασμὸς οὗτος. καὶ εἶπεν ὁ  
 ἄγγελος αὐτῇ, Μὴ φοβοῦ, Μαρίας· εὗρες γὰρ χάριν παρὰ  
 15: Nu. 6. 3, Jg. 13. 4, 1 S. 1. 11. 17: Mal. 4. 5, 6. 18: Gn. 15. 8; 18. 11.

the eyes of the Lord, *he will drink no wine or strong drink*, he will be filled with the Holy Spirit \* right from his mother's womb, and he will turn many of the Israelites to the Lord 16 their God. He will go forward in His sight <sup>a</sup> in the spirit 17 and power of *Elijah*, *to turn the minds \* of fathers to their children*, and convert the disobedient by the wisdom of the righteous,<sup>b</sup> to make ready for the Lord a people \* thoroughly prepared." Zacharias said to the angel, "*By what shall I 18 know this?* I am an old man and my wife is advanced in years." The angel answered him, "I am Gabriel, he who 19 stands before God. I have been sent to speak to you and give you this good news. Mark this,<sup>c</sup> you will be silent, 20 unable to speak, until the day when this happens, because you did not believe my words, which will be fulfilled at their appointed time.\* " The people \* were expecting Zacharias 21 and were astonished that he was so long in the sanctuary. When he came out he could not speak to them, and they 22 realized that he had seen a vision in the sanctuary. He kept making signs to them, and he remained dumb. Then 23 when the days of his service were completed, he returned home.

After these days his wife Elisabeth conceived, and she hid 24 herself for five months, saying, "This is what the Lord has 25 done for me at the time when He has looked on me to take away my reproach among men."

In the sixth month the angel Gabriel was sent from God 26 to a city of Galilee named Nazareth, to a maiden betrothed 27 to a man named Joseph, of the house of David. The maiden's name was Mary. He went in and said to her, 28 "Hail,<sup>d</sup> you who are favoured, the Lord is with you." She 29 was perturbed at his saying, and was considering what kind of greeting this might be. The angel said to her, "Do not 30

<sup>a</sup> Or, *He will go ahead of Him* (that is, the Messiah).

<sup>b</sup> Or, *and the disobedient to the wisdom of the righteous*.

<sup>c</sup> Lit., *See*.

<sup>d</sup> The normal greeting.

31 τῷ Θεῷ. καὶ ἰδοὺ συλλήμψῃ ἐν γαστρὶ καὶ τέξῃ υἱόν, καὶ  
 32 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. οὗτος ἔσται μέγας καὶ  
 Υἱὸς Ὑψίστου κληθήσεται, καὶ δώσει αὐτῷ Κύριος ὁ Θεὸς  
 33 τὸν θρόνον Δαυεὶδ τοῦ πατρὸς αὐτοῦ, καὶ βασιλεύσει  
 ἐπὶ τὸν οἶκον Ἰακωβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας  
 34 αὐτοῦ οὐκ ἔσται τέλος. εἶπεν δὲ Μαριαμ πρὸς τὸν ἄγγελον,  
 35 Πῶς ἔσται τοῦτο, ἐπεὶ ἄνδρα οὐ γινώσκω; καὶ ἀποκριθεὶς  
 ὁ ἄγγελος εἶπεν αὐτῇ, Πνεῦμα Ἅγιον ἐπελεύσεται ἐπὶ  
 σέ, καὶ δύναμις Ὑψίστου ἐπισκιάσει σοι· διὸ καὶ τὸ γεν-  
 36 νόμενον ἅγιον κληθήσεται Υἱὸς Θεοῦ. καὶ ἰδοὺ Ἐλειασαβετ  
 ἡ συγγενὴς σου καὶ αὕτῃ συνειληφεν υἱὸν ἐν γήρει αὐτῆς,  
 37 καὶ οὗτος μὴν ἕκτος ἐστὶν αὐτῇ τῇ καλουμένῃ στεῖρα· ὅτι  
 38 οὐκ ἄδυνατήσῃ παρὰ τοῦ Θεοῦ πᾶν ῥῆμα. καὶ εἶπεν  
 Μαριαμ, Ἰδοὺ ἡ δούλη Κυρίου· γένοιτό μοι κατὰ τὸ ῥήμά  
 39 σου. καὶ ἀπήλθεν ἀπ' αὐτῆς ὁ ἄγγελος. Ἀναστᾶσα δὲ  
 Μαριαμ ἐν ταῖς ἡμέραις ταύταις ἐπορεύθη εἰς τὴν ὄρευνήν  
 40 μετὰ σπουδῆς εἰς πόλιν Ἰούδα, καὶ εἰσῆλθεν εἰς τὸν οἶκον  
 41 Ζαχαρίου καὶ ἡσπάσατο τὴν Ἐλειασαβετ. καὶ ἐγένετο ὡς  
 ἤκουσεν ἡ Ἐλειασαβετ τὸν ἀσπασμὸν τῆς Μαρίας, ἐσκίρτησεν  
 τὸ βρέφος ἐν τῇ κοιλίᾳ αὐτῆς, καὶ ἐπλήσθη Πνεύματος  
 42 Ἁγίου ἡ Ἐλειασαβετ, καὶ ἀνεφώνησεν φωνῇ μεγάλῃ καὶ  
 εἶπεν, Εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ  
 43 καρπὸς τῆς κοιλίας σου. καὶ πόθεν μοι τοῦτο ἵνα ἔλθῃ ἡ  
 44 μήτηρ τοῦ Κυρίου μου πρὸς ἐμέ; ἰδοὺ γὰρ ὡς ἐγένετο ἡ  
 φωνὴ τοῦ ἀσπασμοῦ σου εἰς τὰ ὦτά μου, ἐσκίρτησεν τὸ  
 45 βρέφος ἐν ἀγαλλιάσει ἐν τῇ κοιλίᾳ μου. καὶ μακαρία ἡ  
 πιστεύσασα ὅτι ἔσται τελείωσις τοῖς λελαημένοις αὐτῇ  
 46 παρὰ Κυρίου. Καὶ εἶπεν Μαριαμ,

Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον,  
 47 καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ Θεῷ τῷ  
 Σωτήρί μου·

32: 2 S. 7. 13, 16. 33: Mic. 4. 7, Dn. 7. 14. 37: Gn. 18. 14. 46-55:  
 1 S. 2. 1-10. 47: Ps. 35. 9, Is. 61. 10, Hab. 3. 18.

be afraid, Mary; you have found favour with God. You 31  
 will conceive in your womb and bear a son, and you shall  
 name Him Jesus. He will be great, He will be called Son 32  
 of the Most High, and the Lord God will give Him *the*  
*throne of David*, His father. *He will reign* over the house of 33  
 Jacob *for ever*; there will be no end to His reign." But 34  
 Mary said to the angel, "How will this be, since I do not  
 know a man?" The angel answered her, "The Holy 35  
 Spirit \* will come upon you and the power of the Most  
 High will overshadow you. Therefore that too which is to  
 be born will be called holy, Son of God. Also Elisabeth, 36  
 your relative, has conceived a son in her old age, and this is  
 the sixth month for her who was called barren; for *nothing* 37  
*will be impossible for God*." Mary said, "I am the Lord's 38  
 servant; let it be to me according to your word." Then  
 the angel went away from her.

During these days Mary rose up and made the journey 39  
 with eagerness into the hill country,<sup>a</sup> to a city of Judah.  
 She went into the home of Zacharias and greeted Elisabeth. 40  
 When Elisabeth heard Mary's greeting, the child leapt in 41  
 her womb and Elisabeth was filled with the Holy Spirit.\*  
 She cried out with a loud voice, "Blessed are you among 42  
 women, and blessed is the fruit of your womb. Why has it 43  
 happened to me that the mother of my Lord has come to  
 me? For as the sound of your greeting came to my ears the 44  
 child leapt in my womb for joy. Blessed \* is she who 45  
 believed, for <sup>b</sup> there will be a fulfilment of what has been  
 spoken to her from the Lord." And Mary said, 46

"*My soul declares the greatness of the Lord,*  
*and my spirit rejoices in God, my Saviour,* 47

<sup>a</sup> This may be an administrative district near Jerusalem.

<sup>b</sup> Or, *believed that* . . .

- 48 ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ.  
 ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί·
- 49 ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός.  
 καὶ ἅγιον τὸ ὄνομα αὐτοῦ,
- 50 καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς  
 τοῖς φοβουμένοις αὐτόν.
- 51 Ἐποίησεν κράτος ἐν βραχίονι αὐτοῦ,  
 διεσκόρπισεν ὑπερηφάνους διανοΐα καρδιάς αὐτῶν·
- 52 καθεῖλεν δυνάστας ἀπὸ θρόνων  
 καὶ ὕψωσεν ταπεινούς,
- 53 πεινῶντας ἐνέπλησεν ἀγαθῶν  
 καὶ πλουτοῦντας ἐξαπέστειλεν κενούς.
- 54 ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ,  
 μνησθῆναι ἐλέους,
- 55 καθὼς ἐλάλησεν πρὸς τοὺς πατέρας ἡμῶν,  
 τῷ Ἀβραὰμ καὶ τῷ σπέρματι αὐτοῦ εἰς τὸν αἰῶνα.
- 56 Ἐμεινεν δὲ Μαριαμ σὺν αὐτῇ ὥσεί μῆνας τρεῖς, καὶ  
 ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς.
- 57 Τῇ δὲ Ἐλισαβετ ἐπλήσθη ὁ χρόνος τοῦ τεκεῖν αὐτήν,  
 58 καὶ ἐγέννησεν υἱόν. καὶ ἤκουσαν οἱ περίοικοι καὶ οἱ  
 συγγενεῖς αὐτῆς ὅτι ἐμεγάλυνεν Κύριος τὸ ἔλεος αὐτοῦ
- 59 μετ' αὐτῆς, καὶ συνέχαιρον αὐτῇ. Καὶ ἐγένετο ἐν τῇ  
 ἡμέρᾳ τῇ ὀγδόῃ ἦλθον περιτεμεῖν τὸ παιδίον, καὶ ἐκάλουν
- 60 αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν. καὶ  
 ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν, Οὐχί, ἀλλὰ κληθήσεται
- 61 Ἰωάννης. καὶ εἶπαν πρὸς αὐτήν ὅτι Οὐδεὶς ἐστὶν ἐκ τῆς  
 62 συγγενείας σου ὃς καλεῖται τῷ ὀνόματι τούτῳ. ἐνένευον
- 63 δὲ τῷ πατρὶ αὐτοῦ τὸ τί ἂν θέλοι καλεῖσθαι αὐτόν. καὶ  
 αἰτήσας πινακίδιον ἔγραψεν λέγων, Ἰωάννης ἐστὶν ὄνομα
- 64 αὐτοῦ. καὶ ἐθαύμασαν πάντες. | ἀνέψυχθη δὲ τὸ στόμα

48: 1 S. 1. 11. 49: Ps. 111. 9. 50: Ps. 103. 13, 17. 51: Ps. 89. 10,  
 2 S. 22. 28. 52: Ps. 147. 6, Job 12. 19, 1 S. 2. 7. 53: 1 S. 2. 5, Ps.  
 34. 10; 107. 9. 54: Is. 41. 8, Ps. 98. 3. 55: Mic. 7. 20, Gn. 17. 7.

because *He has looked favourably on the lowly condition of His* 48  
*servant.*

From now all generations will call me blessed,\*  
for the Mighty One has done great things for me. 49

*His name is holy,*  
and *His mercy \* is for generation after generation* 50  
*towards those who fear Him.*

He has acted powerfully with His arm: 51  
*He has scattered those who are proud in the thoughts of their*  
*mind;\**

*He has brought down rulers from their thrones,* 52  
*and the lowly He has raised high;*

*He has filled the hungry with good things,* 53  
*and He has sent the rich away empty;*

*He has come to the aid of His servant Israel,* 54  
*in remembrance of His mercy*

*(as He spoke to our fathers)* 55  
*towards Abraham and towards his descendants for ever.”<sup>a</sup>*

Mary stayed with her about three months and re- 56  
turned home.

Elisabeth's time came,<sup>b</sup> and she bore a son. Her neigh- 57, 58  
bours and relatives heard that the Lord had shown great  
mercy \* towards her, and they shared her joy. Then on 59  
the eighth day they came to circumcise the child, and they  
wanted to name him Zacharias, after his father. But <sup>c</sup> his 60  
mother said, “No, he is to be called John.” They said to 61  
her, “There is no one of your relatives who is called by this  
name.” They made signs to his father as to what he wished 62  
him to be called. He asked for a writing-tablet and wrote, 63  
“John is his name.” All were astonished. Immediately 64  
his mouth was opened and his tongue loosed, and he

<sup>a</sup> Or, *as He spoke to our fathers, to Abraham and his descendants for ever.*

<sup>b</sup> Lit., *The time for Elisabeth to give birth was completed.*

<sup>c</sup> Lit., *And answering.*

αὐτοῦ παραχρῆμα καὶ ἡ γλῶσσα αὐτοῦ, καὶ ἐλάλει εὐλο-  
 65 γῶν τὸν Θεόν. Καὶ ἐγένετο φόβος ἐπὶ πάντας τοὺς  
 περιουκοῦντας αὐτούς, καὶ ἐν ὅλῃ τῇ ὀρεινῇ τῆς Ἰουδαίας  
 66 διελαλεῖτο πάντα τὰ ῥήματα ταῦτα, καὶ ἔθεντο πάντες οἱ  
 ἀκούοντες ἐν τῇ καρδίᾳ αὐτῶν, λέγοντες, Τί ἄρα τὸ παιδίον  
 67 τοῦτο ἔσται; καὶ γὰρ χεὶρ Κυρίου ἦν μετ' αὐτοῦ. Καὶ  
 Ζαχαρίας ὁ πατὴρ αὐτοῦ ἐπλήσθη Πνεύματος Ἁγίου καὶ  
 ἐπροφήτευσεν λέγων,

- 68 Εὐλογητὸς ὁ Θεὸς τοῦ Ἰσραὴλ,  
 ὅτι ἐπεσκέψατο καὶ ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ,  
 69 καὶ ἤγειρεν κέρας σωτηρίας ἡμῖν  
 ἐν τῷ οἴκῳ Δαυεὶδ τοῦ παιδὸς αὐτοῦ,  
 70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων  
 τῶν ἀπ' αἰῶνος προφητῶν αὐτοῦ,  
 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν  
 καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς,  
 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν  
 καὶ μνησθῆναι διαθήκης ἁγίας αὐτοῦ,  
 73 ὅρκον ὃν ὤμοσεν πρὸς Ἀβραάμ τὸν πατέρα ἡμῶν,  
 74 τοῦ δοῦναι ἡμῖν | ἀφόβως ἐκ χειρὸς τῶν ἐχθρῶν ἡμῶν  
 ῥυσθέντας  
 75 λατρεύειν αὐτῷ | ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον  
 αὐτοῦ πάσαις ταῖς ἡμέραις ἡμῶν.  
 76 Καὶ σὺ δέ, παιδίον, προφήτης Ὑψίστου κληθήσῃ·  
 προπορεύσῃ γὰρ ἐνώπιον Κυρίου ἐτοιμάσαι ὁδοὺς αὐτοῦ,  
 77 τοῦ δοῦναι γνώσιν σωτηρίας τῷ λαῷ αὐτοῦ  
 ἐν ἀφέσει ἁμαρτιῶν αὐτῶν,  
 78 διὰ σπλάγχνα ἐλέους Θεοῦ ἡμῶν,  
 ἐν οἷς ἐπισκέψεται ἡμᾶς ἀνατολὴ ἐξ ὕψους,  
 79 ἐπιφάνει τοῖς ἐν σκότει καὶ σκιᾷ θανάτου καθημένοις,  
 τοῦ κατευθῆναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης.

68: Ps. 41. 13; 72. 18; 106. 48; 111. 9. 69: 1 S. 2. 10, Ps. 18. 2;  
 132. 17. 71: Ps. 106. 10. 72: Ps. 105. 8; 106. 45, Gn. 17. 7,  
 Lv. 26. 42. 73: Gn. 22. 16-17. 76: Mal. 3. 1. 79: Is. 9. 2; 59. 8.



spoke, praising God. Fear came upon all who lived in the 65  
neighbourhood, and all these things were talked about  
throughout the hill country <sup>a</sup> of Judæa. All who heard 66  
stored them in their minds,\* saying, "What then will this  
child become?" For indeed the hand of the Lord was with  
him.

His father Zacharias was filled with the Holy Spirit \* and 67  
prophesied,\* saying,

" *Blessed is the God of Israel,* 68

for He has visited *His people* \* and *redeemed them.*

*He has raised up a strong Saviour* <sup>b</sup> for us 69

in the house of His servant *David*

(as He spoke through the mouth of the holy ones, 70

His prophets of long ago),

to save us <sup>c</sup> from our enemies 71

and from the hand of all who hate us.

This was to show *mercy* \* towards our fathers, 72

and to remember *His holy covenant,\**

an oath which *He swore* to our father *Abraham* 73

to grant us that, delivered from the hand of our 74  
enemies,\*

we should serve Him unafraid in holiness and righteous- 75  
ness before Him all our days.

You too, child, will be called a prophet of the Most High, 76

for you will go *before the Lord* to *prepare His ways,*

to give knowledge of salvation to His people \* 77

by the forgiveness of their sins

through the faithful <sup>d</sup> compassion of our God, 78

by which the sunrise from on high will visit us,

to make its appearance to those who are sitting in darkness and in 79  
*the shadow of death,*

in order to direct our feet into *the way of peace."*

<sup>a</sup> See note on v. 39.

<sup>b</sup> Lit., *horn of salvation.*

<sup>c</sup> Lit., *a salvation.*

<sup>d</sup> See glossary note on *mercy.*

- 80 Τὸ δὲ παιδίον ἤϋξανεν καὶ ἐκραταιοῦτο πνεύματι, καὶ  
 ἦν ἐν ταῖς ἐρήμοις ἕως ἡμέρας ἀναδείξεως αὐτοῦ πρὸς  
 τὸν Ἰσραὴλ.
- 21 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ἐκείναις ἐξῆλθεν δόγμα  
 παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι πᾶσαν τὴν  
 2 οἰκουμένην. αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο ἡγεμο-  
 3 νεύοντος τῆς Συρίας Κυρηνίου. καὶ ἐπορεύοντο πάντες  
 4 ἀπογράφεσθαι, ἕκαστος εἰς τὴν ἰδίαν πόλιν. Ἀνέβη δὲ  
 καὶ Ἰωσηφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρεθ εἰς τὴν  
 Ἰουδαίαν εἰς πόλιν Δαυεὶδ ἣτις καλεῖται Βηθλεεμ, διὰ  
 5 τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς Δαυεὶδ, ἀπογράφεσθαι  
 6 σὺν Μαρίας τῇ ἐμνηστευμένῃ αὐτῷ, οὕση ἐγκύβη. Ἐγένετο  
 δὲ ἐν τῷ εἶναι αὐτοὺς ἐκεῖ ἐπλήσθησαν αἱ ἡμέραι τοῦ  
 7 τεκεῖν αὐτήν, καὶ ἔτεκεν τὸν υἱὸν αὐτῆς τὸν πρωτότοκον,  
 καὶ ἐσπαργάνωσεν αὐτὸν καὶ ἀνέκλινεν αὐτὸν ἐν τῇ φάτνῃ,  
 8 διότι οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. Καὶ ποιμένες  
 ἦσαν ἐν τῇ χώρᾳ τῇ αὐτῇ ἀγραυλοῦντες καὶ φυλάσσοντες  
 9 φυλακὰς τῆς νυκτὸς ἐπὶ τὴν ποιμνὴν αὐτῶν. καὶ ἰδοὺ  
 ἄγγελος Κυρίου ἐπέστη αὐτοῖς καὶ δόξα Κυρίου περιέ-  
 10 λαμψεν αὐτούς, καὶ ἐφοβήθησαν φόβον μέγαν. καὶ εἶπεν  
 αὐτοῖς ὁ ἄγγελος, Μὴ φοβεῖσθε· ἰδοὺ γὰρ εὐαγγελίζομαι  
 11 ὑμῖν χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ, | ὅτι  
 ἐτέχθη ὑμῖν σήμερον Σωτὴρ, ὃς ἐστὶν Χριστὸς Κύριος,  
 12 ἐν πόλει Δαυεὶδ. καὶ τοῦτο ὑμῖν τὸ σημεῖον, εὐρήσετε  
 13 βρέφος ἐσπαργανωμένον καὶ κείμενον ἐν τῇ φάτνῃ. καὶ  
 ἐξαίφνης ἐγένετο σὺν τῷ ἀγγέλῳ πλῆθος στρατιᾶς οὐρα-  
 νίου αἰνούντων τὸν Θεὸν καὶ λεγόντων,
- 14 Δόξα ἐν ὑψίστοις Θεῷ καὶ ἐπὶ γῆς εἰρήνῃ ἐν ἀνθρώποις  
 εὐδοκίας.
- 15 Καὶ ἐγένετο ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ  
 ἄγγελοι, καὶ οἱ ἄνθρωποι οἱ ποιμένες ἐλάλουν πρὸς ἀλλή-  
 λους, Διέλθωμεν δὴ ἕως Βηθλεεμ καὶ ἴδωμεν τὸ ρῆμα  
 16 τοῦτο τὸ γεγονός· ὃ ὁ Κύριος ἐγνώρισεν ἡμῖν. καὶ ἦλθαν

The child grew and became strong in spirit. He was in 80  
the wilderness <sup>a</sup> till the day of his presentation before Israel.

In those days a decree went out from Cæsar Augustus that 2  
all the world should be registered. This registration was the 2  
first when Quirinius was governor of Syria. All went to 3  
be registered, each to his own city. Joseph also went up 4  
from Galilee, from the city of Nazareth, to Judæa, to  
David's city which is called Bethlehem, because he was of  
the house and family of David, to be registered with Mary 5  
his betrothed, who was pregnant. While they were there 6  
her time came,<sup>b</sup> and she bore her first-born son; and she 7  
wrapped Him round and laid Him in a manger, because  
there was no room for them in the rest-house.

In the same district shepherds were living out in the 8  
fields, and keeping the night watches over their flock. An 9  
angel \* of the Lord came upon them, and the glory of the  
Lord shone round them, and they were greatly afraid. The 10  
angel said to them, "Do not be afraid; I proclaim to you a  
great joy, which will be for all the people:\* today a Saviour 11  
who is the Anointed \* Lord has been born for you in the  
city of David. This is the sign for you: you will find a baby, 12  
wrapped round and lying in a manger." Suddenly a great 13  
company of the heavenly army was with the angel, praising  
God and saying,

"Glory in the highest to God, on earth peace among 14  
men of His choice!"<sup>c</sup>

When the angels had departed from them into heaven, 15  
the shepherds said to one another, "So let us go over to  
Bethlehem and see this thing that has happened, which the  
Lord has made known to us." They hurried and came, 16

<sup>a</sup> That is, uninhabited places.

<sup>b</sup> Lit., *the days for her to give birth were completed* (cf. 1. 57).

<sup>c</sup> Lit., *men of (His) good pleasure*.

- σπεύσαντες, καὶ ἀνεῦραν τὴν [τε] Μαριαμ καὶ τὸν Ἰωσήφ  
 17 καὶ τὸ βρέφος κείμενον ἐν τῇ φάτιγ᾽· ἰδόντες δὲ ἐγνώρισαν  
 18 τοῦτο. καὶ πάντες οἱ ἀκούσαντες ἐθαύμαζον περὶ τῶν  
 19 λαληθέντων ὑπὸ τῶν ποιμένων πρὸς αὐτούς· ἡ δὲ Μαριαμ  
 πάντα συνετήρει τὰ ῥήματα ταῦτα συνβάλλουσα ἐν τῇ  
 20 καρδίᾳ αὐτῆς. καὶ ὑπέστρεψαν οἱ ποιμένες δοξάζοντες καὶ  
 αἰνοῦντες τὸν Θεὸν ἐπὶ πᾶσιν οἷς ἤκουσαν καὶ εἶδον καθὼς  
 ἐλαλήθη πρὸς αὐτούς.  
 21 Καὶ ὅτε ἐπλήσθησαν ἡμέραι ὁκτῶ τοῦ περιτεμεῖν  
 αὐτόν, καὶ ἐκλήθη τὸ ὄνομα αὐτοῦ Ἰησοῦς, τὸ κληθὲν ὑπὸ  
 τοῦ ἀγγέλου πρὸ τοῦ συλλημφθῆναι αὐτὸν ἐν τῇ κοιλίᾳ.  
 22 Καὶ ὅτε ἐπλήσθησαν αἱ ἡμέραι τοῦ καθαρισμοῦ  
 αὐτῶν κατὰ τὸν νόμον Μωϋσέως, ἀνήγαγον αὐτὸν εἰς  
 23 Ἱεροσόλυμα παραστήσαι τῷ Κυρίῳ, καθὼς γέγραπται ἐν  
 τῷ νόμῳ Κυρίου ὅτι Πᾶν ἄρσεν διανοίγον μήτραν ἁγίον  
 24 τῷ Κυρίῳ κληθήσεται, καὶ τοῦ δοῦναι θυσίαν κατὰ τὸ εἰρημέ-  
 25 νον ἐν τῷ νόμῳ Κυρίου, ζεύγος τρυγόνων ἢ δύο νοσσοῦς  
 26 περιστερῶν. Καὶ ἰδοὺ ἦν ἄνθρωπος ἐν Ἱερουσαλὴμ ᾧ  
 ὄνομα Συμεων, καὶ ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλα-  
 27 βής, προσδεχόμενος παράκλησιν τοῦ Ἰσραὴλ, καὶ Πνεῦμα  
 28 Ἅγιον ἦν ἐπ' αὐτόν· καὶ ἦν αὐτῷ κεχρηματισμένον ὑπὸ  
 τοῦ Πνεύματος τοῦ Ἁγίου μὴ ἰδεῖν θάνατον πρὶν ἢ ἂν ἴδῃ  
 τὸν Χριστὸν Κυρίου. καὶ ἦλθεν ἐν τῷ Πνεύματι εἰς τὸ  
 ἱερόν· καὶ ἐν τῷ εἰσαγαγεῖν τοὺς γονεῖς τὸ παιδίον Ἰησοῦν  
 τοῦ ποιῆσαι αὐτοὺς κατὰ τὸ εἰθισμένον τοῦ νόμου περὶ  
 28 αὐτοῦ, καὶ αὐτὸς ἐδέξατο αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ  
 καὶ εὐλόγησεν τὸν Θεὸν καὶ εἶπεν,  
 29 Νῦν ἀπολύεις τὸν δοῦλόν σου, Δέσποτα,  
 κατὰ τὸ ῥῆμά σου ἐν εἰρήνῃ·  
 30 ὅτι εἶδον οἱ ὀφθαλμοί μου τὸ σωτήριόν σου,

22: Lv. 12. 23: Ex. 13. 2. 24: Lv. 12. 8; 5. 11. 30-31: Is. 40. 5;  
 52. 10.

and they found Mary and Joseph, and the baby lying in the manger. When they saw they made known what had been told them about this child. All who heard were astonished at what was told them by the shepherds; but Mary preserved all these things, pondering them in her mind.\* And the shepherds returned, giving glory to God and praising Him for all that they had heard and seen as it had been told them.

When eight days were completed for circumcising Him, His name was called Jesus, as He was called by the angel before He was conceived in the womb.

When *the days for their purification* according to the Law \* of Moses *were completed*, they brought Him up to Jerusalem to present Him to the Lord, (as it is written in the Law of the Lord, *Everything male that opens the womb shall be called holy to the Lord,*) and to offer a sacrifice according to what is stated in the Law of the Lord, *a pair of doves, or two young pigeons.*

There was a man in Jerusalem whose name was Simeon. This man was righteous and devout, expecting the consolation \* of Israel;<sup>a</sup> and the Holy Spirit \* was upon him. It had been revealed to him by the Holy Spirit that he would not see death before he saw the Lord's Messiah.\* Led by <sup>b</sup> the Spirit he came into the Temple; and when the parents had brought in the child Jesus to do concerning Him according to the custom of the Law, he received Him into his arms, praised God and said,

“ Master, now Thou art releasing Thy servant  
in peace according to Thy saying;  
for my eyes *have seen Thy deliverance*

<sup>a</sup> That is, the fulfilment of Israel's hope.

<sup>b</sup> *Led by*; lit., *in*.

- 31 ὁ ἡτοίμασας κατὰ πρόσωπον πάντων τῶν λαῶν,  
 32 φῶς εἰς ἀποκάλυψιν ἐθνῶν  
 καὶ δόξαν λαοῦ σου Ἰσραηλ.
- 33 καὶ ἦν ὁ πατὴρ αὐτοῦ καὶ ἡ μήτηρ αὐτοῦ θαυμάζοντες  
 34 ἐπὶ τοῖς λαλουμένοις περὶ αὐτοῦ. καὶ εὐλόγησεν αὐτοὺς  
 Συμεων καὶ εἶπεν πρὸς Μαριὰμ τὴν μητέρα αὐτοῦ, Ἰδοὺ  
 οὗτος κεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν ἐν τῷ  
 35 Ἰσραὴλ καὶ εἰς σημεῖον ἀντιλεγόμενον—καὶ σοῦ δὲ αὐτῆς  
 τὴν ψυχὴν διελεύσεται ῥομφαία—, ὅπως ἂν ἀποκαλυ-  
 36 φθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί. Καὶ ἦν Ἀννα  
 προφῆτις, θυγάτηρ Φανουηλ, ἐκ φυλῆς Ἀσηρ· αὕτη  
 προβεβηκυῖα ἐν ἡμέραις πολλαῖς, ζήσασα μετὰ ἀνδρὸς ἕτη  
 37 ἑπτὰ ἀπὸ τῆς παρθενίας αὐτῆς, καὶ αὕτη χήρα ἕως ἐτῶν  
 ὀγδοήκοντα τεσσάρων, ἣ οὐκ ἀφίστατο ἀπὸ τοῦ ἱεροῦ  
 38 νηστείας καὶ δεήσεων λατρεύουσα νύκτα καὶ ἡμέραν. καὶ  
 αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστάσα ἀνθωμολογεῖτο τῷ Θεῷ καὶ  
 ἐλάλει περὶ αὐτοῦ πᾶσιν τοῖς προσδεχομένοις λύτρωσιν ἐν  
 Ἱερουσαλὴμ.
- 39 Καὶ ὡς ἐτέλεσαν ἅπαντα τὰ κατὰ τὸν νόμον Κυρίου,  
 ἐπέστρεψαν εἰς τὴν Γαλιλαίαν εἰς τὴν πόλιν αὐτῶν Ναζαρεθ.  
 40 Τὸ δὲ παιδίον ἠὔξανεν καὶ ἐκραταιοῦτο πληρούμενον  
 σοφίας, καὶ χάρις Θεοῦ ἦν ἐπ' αὐτό.
- 41 Καὶ ἐπορεύοντο οἱ γονεῖς αὐτοῦ κατ' ἔτος εἰς Ἱερουσαλὴμ  
 42 τῇ ἑορτῇ τοῦ πασχα. Καὶ ὅτε ἐγένετο ἐτῶν δώδεκα, ἀνα-  
 43 βαίνόντων αὐτῶν κατὰ τὸ ἔθος τῆς ἑορτῆς, καὶ τελειω-  
 σάντων τὰς ἡμέρας, ἐν τῷ ὑποστρέφειν αὐτοὺς ὑπέμεινεν  
 Ἰησοῦς ὁ παῖς ἐν Ἱερουσαλὴμ, καὶ οὐκ ἔγνωσαν οἱ γονεῖς  
 44 αὐτοῦ. νομίσαντες δὲ αὐτὸν εἶναι ἐν τῇ συνοδίᾳ ἦλθον  
 ἡμέρας ὁδὸν καὶ ἀνεζήτουν αὐτὸν ἐν τοῖς συγγενεῦσιν καὶ  
 45 ἐν τοῖς γνωστοῖς, καὶ μὴ εὐρόντες αὐτὸν ὑπέστρεψαν εἰς  
 46 Ἱερουσαλὴμ ἀναζητοῦντες αὐτόν. καὶ ἐγένετο μετὰ ἡμέρας  
 τρεῖς εὗρον αὐτὸν ἐν τῷ ἱερῷ καθεζόμενον ἐν μέσῳ τῶν

32: Is. 42. 6; 49. 6; 25. 7; 46. 13.

which Thou hast prepared *before all the peoples,* 31  
*light to be a revelation to the Gentiles,\** 32  
*and glory for Thy people \* Israel."*

His father and His mother were astonished at what was 33  
 being said about Him. Simeon blessed them and said to 34  
 Mary, His mother, " This child <sup>a</sup> is appointed to cause the  
 fall and the rise of many in Israel, and to be a sign which  
 is spoken against (a sword will pierce your own soul), that 35  
 the thoughts of many minds \* may be revealed."

There was a prophetess Anna, daughter of Phanuel, of 36  
 the tribe of Asher. She was far advanced in years; she had  
 lived with a husband seven years from her virginity, and 37  
 she was a widow of eighty-four years.<sup>b</sup> She did not leave  
 the Temple, serving God night and day with fasts and  
 prayers. She came near at that time and made acknow- 38  
 ledgment to God, and she spoke about Him to all who  
 were expecting redemption in Jerusalem.

When they had performed all the requirements of the 39  
 Law \* of the Lord they returned to Galilee, to their city  
 Nazareth. The child grew and became strong, being filled 40  
 with wisdom; and the grace of God was upon Him.

His parents went to Jerusalem every year at the Feast of 41  
 the Passover.\* When He was twelve they went up accord- 42  
 ing to the custom of the Feast. When they had completed 43  
 the days, as they were returning, the boy Jesus stayed  
 behind in Jerusalem, and His parents did not know. But 44  
 thinking that He was among the company of travellers,  
 they went a day's journey, and they looked for Him among  
 their relatives and acquaintances. Not finding Him they 45  
 returned to Jerusalem looking for Him. After three days 46  
 they found Him in the Temple, sitting among the teachers,

<sup>a</sup> Child is not in the Greek.

<sup>b</sup> The Greek may mean either 84 years old, or a widow for 84 years.

διδασκάλων καὶ ἀκούοντα αὐτῶν καὶ ἐπερωτῶντα αὐτούς·  
 47 ἐξίσταντο δὲ πάντες οἱ ἀκούοντες αὐτοῦ ἐπὶ τῇ συνέσει καὶ  
 48 ταῖς ἀποκρίσεσιν αὐτοῦ. καὶ ἰδόντες αὐτὸν ἐξεπλάγησαν,  
 καὶ εἶπεν πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ, Τέκνον, τί ἐποίησας  
 ἡμῖν οὕτως; ἰδοὺ ὁ πατήρ σου καὶ γὰρ ὁδυνώμενοι καὶ  
 49 λυπούμενοι ἐζητοῦμέν σε. καὶ εἶπεν πρὸς αὐτούς, Τί ὅτι  
 ἐζητεῖτέ με; οὐκ ᾔδειτε ὅτι ἐν τοῖς τοῦ Πατρὸς μου δεῖ  
 50 εἶναί με; καὶ αὐτοὶ οὐ συνῆκαν τὸ ῥῆμα ὃ ἐλάλησεν αὐτοῖς.  
 51 καὶ κατέβη μετ' αὐτῶν καὶ ἦλθεν εἰς Ναζαρεθ, καὶ ἦν  
 ὑποτασσόμενος αὐτοῖς. καὶ ἡ μήτηρ αὐτοῦ διετῆρει  
 52 πάντα τὰ ῥήματα ταῦτα ἐν τῇ καρδίᾳ αὐτῆς. Καὶ ὁ Ἰησοῦς  
 προέκοπτεν ἐν τῇ σοφίᾳ καὶ ἡλικίᾳ καὶ χάριτι παρὰ Θεῶ  
 καὶ ἀνθρώποις.

31 Ἐν ἔτει δὲ πεντεκαιδεκάτῳ τῆς ἡγεμονίας Τιβερίου  
 Καίσαρος, ἡγεμονεύοντος Ποντίου Πειλάτου τῆς Ἰουδαίας,  
 καὶ τετρααρχούντος τῆς Γαλιλαίας Ἡρώδου, Φιλίππου δὲ  
 τοῦ ἀδελφοῦ αὐτοῦ τετρααρχούντος τῆς Ἰουραίας καὶ  
 Τραχωνίτιδος χώρας, καὶ Λυσανίου τῆς Ἀβιληνῆς τετρα-  
 2 αρχούντος, | ἐπὶ ἀρχιερέων Ἄννα καὶ Καϊάφᾳ, ἐγένετο  
 ῥῆμα Θεοῦ ἐπὶ Ἰωάννην τὸν Ζαχαρίου υἱὸν ἐν τῇ ἐρήμῳ.  
 3 καὶ ἦλθεν εἰς πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου κηρύσσων  
 4 βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν, ὡς γέγραπται  
 ἐν βίβλῳ λόγων Ἡσαΐου τοῦ προφήτου λέγοντος,

Φωνὴ βοῶντος ἐν τῇ ἐρήμῳ,  
 Ἔτοιμάσατε τὴν ὁδὸν Κυρίου,  
 εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ·

5 πᾶσα φάραγξ πληρωθήσεται  
 καὶ πᾶν ὄρος καὶ βουνὸς ταπεινωθήσεται,  
 καὶ ἔσται τὰ σκολιά εἰς εὐθείας  
 καὶ αἱ τραχεῖαι εἰς ὁδοὺς λείας.

6 καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ.

52: 1 S. 2. 26, Pr. 3. 4. 3. 3-6: Mt. 3. 1-6, Mk. 1. 2-6. 4-6: Is. 40. 3-5.



listening to them and questioning them. All who were 47  
 listening to Him were astounded at His intelligence and  
 His answers. Seeing Him they were amazed, and His 48  
 mother said to Him, " Child, why have You acted like this  
 to us? Your father and I were seeking You in anguish and  
 grief." He said to them, " Why is it that you were seeking 49  
 Me? Did you not know that I must be in My Father's  
 house? " They did not understand the saying that He had 50  
 spoken to them. He went down with them and came to 51  
 Nazareth, and He was obedient to them. His mother  
 preserved all these things in her mind.\* And Jesus advanced 52  
 in wisdom and in stature <sup>a</sup> and in favour with God and men.

In the fifteenth year of the rule of Tiberius Cæsar, when 3  
 Pontius Pilate was governor of Judæa, when Herod was  
 tetrarch <sup>b</sup> of Galilee, his brother Philip tetrarch of the  
 district of Ituræa and Trachonitis, and Lysanias tetrarch of  
 Abilene, and when Annas and Caiaphas were high priests,\* 2  
 the word of God came to John, the son of Zacharias, in  
 the wilderness.<sup>c</sup> He went into all the district around the 3  
 Jordan, proclaiming a baptism\* of repentance\* leading to<sup>d</sup>  
 the forgiveness of sins, as it is written in the book of the 4  
 sayings of the prophet Isaiah:

*The voice of one crying out in the wilderness,<sup>e</sup>  
 " Prepare the way of the Lord,  
 make His paths straight;  
 every valley shall be filled up 5  
 and every mountain and hill shall be levelled,  
 the crooked places shall be straight roads  
 and the rough roads smooth;  
 and all mankind <sup>e</sup> shall see the deliverance of God."* 6

<sup>a</sup> Or, age.

<sup>b</sup> Ruler of one of four districts.

<sup>c</sup> That is, uninhabited place.

<sup>d</sup> Lit., repentance unto.

<sup>e</sup> Lit., flesh.

7 "Ἐλεγεν οὖν τοῖς ἐκπορευομένοις ὄχλοις βαπτισθῆναι ὑπ'  
 αὐτοῦ, Γεννήματα ἐχιδνῶν, τίς ὑπέδειξεν ὑμῖν φυγεῖν  
 8 ἀπὸ τῆς μελλούσης ὀργῆς; ποιήσατε οὖν καρποὺς ἀξίους  
 τῆς μετανοίας· καὶ μὴ ἄρξησθε λέγειν ἐν ἑαυτοῖς, Πατέρα  
 ἔχομεν τὸν Ἀβρααμ· λέγω γὰρ ὑμῖν ὅτι δύναται ὁ Θεὸς  
 9 ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβρααμ. ἤδη δὲ  
 καὶ ἡ ἀξίνη πρὸς τὴν ρίζαν τῶν δένδρων κεῖται· πᾶν οὖν  
 δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ  
 10 βάλλεται. Καὶ ἐπηρώτων αὐτὸν οἱ ὄχλοι λέγοντες, Τί  
 11 οὖν ποιήσωμεν; ἀποκριθεὶς δὲ ἔλεγεν αὐτοῖς, Ὁ ἔχων δύο  
 χιτῶνας μεταδότω τῷ μὴ ἔχοντι, καὶ ὁ ἔχων βρώματα  
 12 ὁμοίως ποιείτω. ἦλθον δὲ καὶ τελῶναι βαπτισθῆναι καὶ  
 13 εἶπαν πρὸς αὐτόν, Διδάσκαλε, τί ποιήσωμεν; ὁ δὲ εἶπεν  
 πρὸς αὐτούς, Μηδὲν πλέον παρὰ τὸ διατεταγμένον ὑμῖν  
 14 πράσσετε. ἐπηρώτων δὲ αὐτὸν καὶ στρατευόμενοι λέγοντες,  
 Τί ποιήσωμεν καὶ ἡμεῖς; καὶ εἶπεν αὐτοῖς, Μηδένα δια-  
 σείσητε μηδὲ συκοφαντήσητε, καὶ ἀρκείσθε τοῖς ὀψωνίοις  
 15 ὑμῶν. Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων  
 πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε  
 16 αὐτὸς εἴη ὁ Χριστός, ἀπεκρίνατο λέγων πᾶσιν ὁ Ἰωάννης,  
 Ἐγὼ μὲν ὕδατι βαπτίζω ὑμᾶς· ἔρχεται δὲ ὁ ἰσχυρότερός  
 μου, οὗ οὐκ εἰμὶ ἰκανὸς λῦσαι τὸν ἱμάντα τῶν ὑποδημάτων  
 αὐτοῦ· αὐτὸς ὑμᾶς βαπτίσει ἐν Πνεύματι Ἁγίῳ καὶ  
 17 πυρί· οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ διακαθᾶραι τὴν  
 ἄλωνα αὐτοῦ καὶ συναγαγεῖν τὸν σῖτον εἰς τὴν ἀποθήκην  
 18 αὐτοῦ, τὸ δὲ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ. Πολλὰ  
 19 μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν· ὁ  
 δὲ Ἑρῳδῆς ὁ τετραάρχης, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ  
 Ἑρῳδιάδος τῆς γυναικὸς τοῦ ἀδελφοῦ αὐτοῦ καὶ περὶ  
 20 πάντων ὧν ἐποίησεν πονηρῶν ὁ Ἑρῳδῆς, προσέθηκεν καὶ  
 τοῦτο ἐπὶ πᾶσιν, καὶ κατέκλεισεν τὸν Ἰωάννην ἐν τῇ  
 φυλακῇ.

7-9: Mt. 3. 7-10; 23. 33.  
 19-28.

15-17: Mt. 3. 11-12, Mk. 1. 7-8, Jn. 1.

He said to the crowds who came out to be baptized \* by 7  
him, " Offspring of vipers, who advised you to flee from 8  
the coming wrath?\* Produce fruit which befits repen-  
tance,\* and do not say among yourselves, ' We have 9  
Abraham as father ', for I tell you that God can from these  
stones raise up children for Abraham. Already also the  
axe is set at the root of the trees. Every tree then that does  
not produce good fruit shall be <sup>a</sup> cut down and thrown  
into the fire."

The crowds asked him, " What then are we to do? " 10  
He answered them, " Let him who has two tunics share 11  
with him who has none, and let him who has food do the  
same." Tax-collectors also came to be baptized, and they 12  
said to him, " Teacher, what are we to do? " He said to 13  
them, " Exact no more than what your regulations lay  
down." Soldiers also asked him, " And what are we to 14  
do? " He said to them, " Do not maltreat anyone or extort  
money; be content with your pay."

As the people \* were expectant, and all were debating in 15  
their minds \* about John, whether he was the Messiah,\*  
John answered them all, " I indeed baptize you with 16  
water, but the One who is mightier than I is coming; I am  
not worthy to untie His sandal-strap. He will baptize  
you with the Holy Spirit \* and with fire. His winnowing 17  
fan is in His hand, to clear His threshing floor thoroughly  
and to gather the wheat into His granary; but the chaff  
He will burn up with unquenchable fire."

With many other exhortations also he preached the 18  
Good News \* to the people.\* But Herod the Tetrarch,<sup>b</sup> 19  
being reproved by him concerning Herodias, his brother's  
wife, and concerning all the evils that Herod had done,  
added this also to them all, that he shut John up in prison. 20

<sup>a</sup> Or, *is being*.

<sup>b</sup> See note on verse 1.

- 21 Ἐγένετο δὲ ἐν τῷ βαπτισθῆναι ἅπαντα τὸν λαὸν καὶ  
 Ἰησοῦ βαπτισθέντος καὶ προσευχομένου ἀνεωχθῆναι τὸν  
 22 οὐρανόν, καὶ καταβῆναι τὸ Πνεῦμα τὸ Ἅγιον σωματικῶς εἶδει  
 ὥσεί περὶ στεράν ἐπ' αὐτόν, καὶ φωνὴν ἐξ οὐρανοῦ γενέσθαι  
 λέγουσαν, Σὺ εἶ ὁ Υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.  
 23 Καὶ αὐτὸς ἦν ὁ Ἰησοῦς ἀρχόμενος ὥσεί ἐτῶν τριάκοντα,  
 24 ὢν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ, τοῦ Ἡλεῖ | τοῦ Ματθαῖ τοῦ  
 25 Λευεῖ τοῦ Μελχει τοῦ Ἰανναί τοῦ Ἰωσήφ | τοῦ Ματθαίου  
 26 τοῦ Ἀμώς τοῦ Ναουμ τοῦ Εὐσλεί τοῦ Ναγγαί | τοῦ Μααθ  
 27 τοῦ Ματθαίου τοῦ Σεμεὺ τοῦ Ἰωσήφ τοῦ Ἰωδα | τοῦ  
 Ἰωαναν τοῦ Ρῆσα τοῦ Ζοροβαβελ τοῦ Σαλαθιηλ τοῦ  
 28 Νηρεί | τοῦ Μελχει τοῦ Ἀδδεί τοῦ Κωσαμ τοῦ Ελμαδαμ  
 29 τοῦ Ἡρ | τοῦ Ἰησοῦ τοῦ Ελιεξερ τοῦ Ἰωρεὶμ τοῦ Μαθθαί  
 30 τοῦ Λευεῖ | τοῦ Συμεὼν τοῦ Ἰουδα τοῦ Ἰωσήφ τοῦ Ἰωναμ  
 31 τοῦ Ελιακειμ | τοῦ Μελεα τοῦ Μεννα τοῦ Ματθαθα τοῦ  
 32 Ναθαμ τοῦ Δανειδ | τοῦ Ἰεσσαί τοῦ Ἰωβηδ τοῦ Βοὸς τοῦ  
 33 Σαλα τοῦ Ναασσων | τοῦ Ἀμναδαβ τοῦ Ἀδμειν τοῦ Ἀρνεῖ  
 34 τοῦ Εσρωμ τοῦ Φαρες τοῦ Ἰουδα | τοῦ Ἰακωβ τοῦ Ἰσαακ  
 35 τοῦ Ἀβραάμ τοῦ Θαρα τοῦ Ναχωρ | τοῦ Σερουχ τοῦ  
 36 Ραγαὺ τοῦ Φαλεκ τοῦ Εβερ τοῦ Σαλα | τοῦ Καϊναμ τοῦ  
 37 Ἀρφαξὰδ τοῦ Σημ τοῦ Νωε τοῦ Λαμεχ | τοῦ Μαθουσαλα  
 38 τοῦ Ἐνωχ τοῦ Ἰαρετ τοῦ Μαλελεηλ τοῦ Καϊναμ | τοῦ  
 Ἐνως τοῦ Σηθ τοῦ Ἀδάμ τοῦ Θεοῦ.  
 41 Ἰησοῦς δὲ πλήρης Πνεύματος Ἁγίου ὑπέστρεψεν ἀπὸ  
 τοῦ Ἰορδάνου, καὶ ἦγετο ἐν τῷ Πνεύματι ἐν τῇ ἐρήμῳ  
 2 | ἡμέρας τεσσαράκοντα πειραζόμενος ὑπὸ τοῦ διαβόλου.  
 Καὶ οὐκ ἔφαγεν οὐδὲν ἐν ταῖς ἡμέραις ἐκείναις, καὶ συντε-

21-22: Mt. 3. 13-17, Mk. 1. 9-11, Jn. 1. 32. 22: Gn. 22. 12, Ps. 2. 7,  
 Is. 42. 1. 23-38: Mt. 1. 1-17. 4. 1-13: Mt. 4. 1-11, Mk. 1. 12-13.

After all the people \* had been baptized, and when 21  
Jesus had been baptized and was praying, the heavens were  
opened, and the Holy Spirit in bodily form like a dove 22  
descended upon Him. A voice came from the heavens,  
“Thou art My *only* \* Son. In Thee *I am well-pleased*.”

Jesus was about thirty years old when He began His 23  
ministry.<sup>a</sup> He was the son, so it was thought, of Joseph,  
the son of Heli, the son of Matthat, the son of Levi, the son 24  
of Melchi, the son of Jannai, the son of Joseph, the son 25  
of Mattathias, the son of Amos, the son of Nahum, the son of  
Esli, the son of Naggai, the son of Maath, the son of 26  
Mattathias, the son of Semein, the son of Josech, the son  
of Joda, the son of Joanan, the son of Rhesa, the son of 27  
Zerubbabel, the son of Shealtiel, the son of Neri, the son 28  
of Melchi, the son of Addi, the son of Cosam, the son of  
Elmadam, the son of Er, the son of Jesus, the son of Eliezer, 29  
the son of Jorim, the son of Matthat, the son of Levi, the 30  
son of Symeon, the son of Judas, the son of Joseph, the son  
of Jonam, the son of Eliakim, the son of Melea, the son of 31  
Menna, the son of Mattatha, the son of Nathan, the son of  
David, the son of Jesse, the son of Obed, the son of Boaz, 32  
the son of Shelah, the son of Nahshon, the son of Ammina- 33  
dab, the son of Admin, the son of Arni, the son of Hezron,  
the son of Perez, the son of Judah, the son of Jacob, the 34  
son of Isaac, the son of Abraham, the son of Terah, the son  
of Nahor, the son of Serug, the son of Reu, the son of 35  
Peleg, the son of Eber, the son of Shelah, the son of Cainan, 36  
the son of Arphaxad, the son of Shem, the son of Noah, the  
son of Lamech, the son of Methuselah, the son of Enoch, 37  
the son of Jared, the son of Mahalaleel, the son of Cainan,  
the son of Enos, the son of Seth, the son of Adam, the son of 38  
God.

Full of the Holy Spirit \* Jesus returned from the Jordan 4  
and was led by the Spirit in the wilderness <sup>b</sup> for forty days, 2  
being put to the test by the devil. He ate nothing during

<sup>a</sup> His ministry is not in the Greek.

<sup>b</sup> That is, uninhabited place.

3 λεσθεισῶν αὐτῶν ἐπείνασεν. καὶ εἶπεν αὐτῷ ὁ διάβολος,  
 Εἰ Υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ ἵνα γένηται  
 4 ἄρτος. καὶ ἀπεκρίθη πρὸς αὐτὸν ὁ Ἰησοῦς λέγων, Γέγρα-  
 5 πται ὅτι Οὐκ ἐπ' ἄρτι μόνῳ ζήσεται ὁ ἄνθρωπος. Καὶ  
 ἀναγαγὼν αὐτὸν ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς  
 6 οἰκουμένης ἐν στιγμῇ χρόνου. καὶ εἶπεν αὐτῷ ὁ διάβολος,  
 Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν  
 αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἐὰν θέλω δίδωμι  
 7 αὐτήν· σὺ οὖν ἐὰν προσκυνήσῃς ἐνώπιον ἐμοῦ, ἔσται σοῦ  
 8 πᾶσα. καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς, Γέγραπται,  
 Προσκυνήσεις Κύριον τὸν Θεόν σου καὶ αὐτῷ μόνῳ  
 9 λατρεύσεις. Καὶ ἤγαγεν αὐτὸν εἰς Ἱερουσαλημ καὶ  
 ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ, καὶ εἶπεν αὐτῷ,  
 Εἰ Υἱὸς εἶ τοῦ Θεοῦ, βάλε σεαυτὸν ἐντεῦθεν κάτω·  
 10 γέγραπται γὰρ ὅτι

Τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ  
 τοῦ διαφυλάξαι σε,

11 καὶ ὅτι Ἐπὶ χειρῶν ἀρουσίν σε,  
 μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου.

12 καὶ ἀποκριθεὶς εἶπεν αὐτῷ ὁ Ἰησοῦς ὅτι Εἴρηται, Οὐκ  
 13 ἐκπειράσεις Κύριον τὸν Θεόν σου. Καὶ συντελέσας πάντα  
 πειρασμὸν ὁ διάβολος ἀπέστη ἀπ' αὐτοῦ ἄχρι καιροῦ.  
 14 Καὶ ὑπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ Πνεύματος  
 εἰς τὴν Γαλιλαίαν· καὶ φήμῃ ἐξῆλθεν καθ' ὅλης τῆς  
 15 περιχώρου περὶ αὐτοῦ. καὶ αὐτὸς ἐδίδασκεν ἐν ταῖς  
 συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων.  
 16 Καὶ ἦλθεν εἰς Ναζαρετ, οὗ ἦν τεθραμμένος, καὶ εἰσῆλθεν  
 κατὰ τὸ εἰωθὸς αὐτῷ ἐν τῇ ἡμέρᾳ τῶν σαββάτων εἰς τὴν  
 17 συναγωγὴν, καὶ ἀνέστη ἀναγνῶναι. καὶ ἐπεδόθη αὐτῷ

4: Dt. 8. 3. 8: Dt. 6. 13. 10-11: Ps. 91. 11-12. 12: Dt. 6. 16.  
 14-15: Mt. 4. 12-17, Mk. 1. 14-15. 16-30: Mt. 13. 53-58, Mk. 6.  
 1-6.

those days, and when they were completed He was hungry.  
 Then the devil said to Him, "If You are the Son of God, 3  
 tell this stone to become bread." Jesus answered him, "It 4  
 is written, *Man shall not live by bread alone.*" The devil led 5  
 Him up and showed Him all the kingdoms of the world in  
 an instant of time, and he said to Him, "I shall give You 6  
 all this authority and their glory, for it has been delivered  
 to me, and I give it to whom I wish; so if You worship me 7  
 it shall all be Yours." Jesus answered him, "It is written, 8  
*Thou shalt worship the Lord thy God, and serve Him alone.*" He 9  
 led Him into Jerusalem and set Him on the pinnacle of the  
 Temple, and he said to Him, "If You are the Son of God,  
 throw Yourself down from here; for it is written: 10

*He shall command His angels \* concerning thee,  
 to guard thee,  
 and They shall bear thee up on their hands 11  
 lest thou strike thy foot against a stone.*"

Jesus answered him, "It is said, *Thou shalt not put the Lord 12  
 thy God to the test.*" And when the devil had completed 13  
 every test he left Him until the appointed time.\*

Jesus returned to Galilee in the power of the Spirit; and 14  
 news about Him went out through the whole district. He 15  
 taught in their synagogues \* and was praised by all.

He came to Nazareth where He had been brought up, 16  
 and according to His custom He went into the synagogue  
 on the Sabbath \* day; and He stood up to read. The 17  
 book <sup>a</sup> of the prophet Isaiah was handed to Him, and when

<sup>a</sup> This was a scroll.

βιβλίον Ἡσαΐου τοῦ προφήτου, καὶ ἀνοίξας τὸ βιβλίον  
εὗρεν τὸν τόπον οὗ ἦν γεγραμμένον,

- 18 Πνεῦμα Κυρίου ἐπ' ἐμέ, οὗ εἵνεκεν ἔχρισέν με  
εὐαγγελίζεσθαι πτωχοῖς,  
ἀπέσταλκέν με κηρύξαι αἰχμαλώτοις ἄφεςιν καὶ τυφλοῖς  
ἀνάβλεψιν,

- ἀποστείλαι θετραυσμένους ἐν ἀφέσει,  
19 κηρύξαι ἐνιαυτὸν Κυρίου δεκτόν.

- 20 καὶ πτύξας τὸ βιβλίον ἀποδοὺς τῷ ὑπηρέτῃ ἐκάθισεν·  
καὶ πάντων ἐν τῇ συναγωγῇ οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες  
21 αὐτῷ. ἤρξατο δὲ λέγειν πρὸς αὐτοὺς ὅτι Σήμερον πεπλή-  
22 ρωται ἡ γραφὴ αὕτη ἐν τοῖς ὠσὶν ὑμῶν. καὶ πάντες  
ἐμαρτύρουν αὐτῷ καὶ ἐθαύμαζον ἐπὶ τοῖς λόγοις τῆς χάριτος  
τοῖς ἐκπορευομένοις ἐκ τοῦ στόματος αὐτοῦ, καὶ ἔλεγον,  
23 Οὐχὶ οὗτός ἐστιν ὁ υἱὸς Ἰωσηφ; καὶ εἶπεν πρὸς αὐτούς,  
Πάντως ἐρεῖτέ μοι τὴν παραβολὴν ταύτην, Ἰατρέ, θερά-  
πευσον σεαυτόν· ὅσα ἠκούσαμεν γενόμενα εἰς τὴν Καφαρ-  
24 ναουμ, ποιήσον καὶ ὧδε ἐν τῇ πατρίδι σου. εἶπεν δέ,  
25 πατρίδι αὐτοῦ. ἐπ' ἀληθείας δὲ λέγω ὑμῖν, ὅτι πολλαὶ  
χῆραι ἦσαν ἐν ταῖς ἡμέραις Ἡλείου ἐν τῷ Ἰσραὴλ, ὅτε  
ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία καὶ μῆνας ἕξ, ὥς ἐγένετο  
26 λιμὸς μέγας ἐπὶ πᾶσαν τὴν γῆν, καὶ πρὸς οὐδεμίαν αὐτῶν  
ἐπέμψθη Ἡλείας εἰ μὴ εἰς Σαρεπτα τῆς Σιδωνίας πρὸς  
27 γυναικα χήραν. καὶ πολλοὶ λεπροὶ ἦσαν ἐν τῷ Ἰσραὴλ ἐπὶ  
Ἑλισαίου τοῦ προφήτου, καὶ οὐδεὶς αὐτῶν ἐκαθαρίσθη εἰ  
28 μὴ Ναϊμαν ὁ Σύρος. καὶ ἐπλήσθησαν πάντες θυμοῦ ἐν  
29 τῇ συναγωγῇ ἀκούοντες ταῦτα, καὶ ἀναστάντες ἐξέβαλον  
αὐτὸν ἔξω τῆς πόλεως, καὶ ἤγαγον αὐτὸν ἕως ὀφρύος τοῦ  
ὄρους ἐφ' οὗ ἡ πόλις ὠκοδόμητο αὐτῶν, ὥστε κατακρημνί-  
30 σαι αὐτόν· αὐτὸς δὲ διελθὼν διὰ μέσου αὐτῶν ἐπορεύετο.  
31 Καὶ κατήλθεν εἰς Καφαρναουμ πόλιν τῆς Γαλιλαίας.

18-19: Is. 61. 1-2; 58. 6, Lv. 25. 10. 26: 1 K. 17. 9. 27: 2 K. 5. 14.  
31-37: Mk. 1. 21-28, Mt. 4. 13.



He had opened the book He found the place where it was written:

*The Spirit of the Lord is upon me, because <sup>a</sup> He has anointed \* me 18  
to preach good news to the poor;  
He has sent me to proclaim release to captives and recovery of sight  
to the blind,  
to send the oppressed away free,  
to proclaim the year of the Lord's favour.<sup>b</sup> 19*

He rolled up the book,<sup>c</sup> gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. He said to them, "Today this scripture has been 21 fulfilled in your hearing." All spoke well of Him and were 22 astonished at the gracious words coming from His mouth. They said, "Is this not Joseph's son?" He said to them, 23 "No doubt you will quote to Me this proverb, 'Doctor, heal yourself'; and say, 'Do here also in Your native place the things which we have heard were done in Capernaum.'" He 24 said, "In truth I tell you, no prophet is in favour in his native place. It is a fact <sup>d</sup> that there were many widows in Israel 25 in the days of Elijah, when the heavens gave no rain <sup>e</sup> for three years and six months, so that there was a great famine over all the land; and yet Elijah was not sent to any one of 26 them, but to a widow in Sarepta in the country of Sidon. There 27 were many lepers \* also in Israel in the time of the prophet Elisha, yet none of them was made clean, only Naaman the Syrian." As they listened to these things in the syna- 28 gogue \* they were all filled with rage. They rose, drove 29 Him out of the city, and brought Him to the brow of the hill on which their city was built, to throw Him over the cliff; but going through the middle of them He went His 30 way.

He came down to Capernaum, a city of Galilee, and 31

<sup>a</sup> Or, and therefore.

<sup>b</sup> This may refer to the year of Jubilee, see Lev. 25. 10.

<sup>c</sup> See note on v. 17. <sup>d</sup> Lit., I tell you truly. <sup>e</sup> Lit., were closed.

- 32 καὶ ἦν διδάσκων αὐτοὺς ἐν τοῖς σάββασιν· | καὶ ἐξεπλήσ-  
 33 σοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ὅτι ἐν ἐξουσίᾳ ἦν ὁ λόγος  
 αὐτοῦ. καὶ ἐν τῇ συναγωγῇ ἦν ἄνθρωπος ἔχων πνεῦμα  
 34 | ἑα, τί ἡμῖν καὶ σοί, Ἰησοῦ Ναζαρηνέ; ἦλθες ἀπολέσαι  
 35 ἡμᾶς; οἶδά σε τίς εἶ, ὁ Ἅγιος τοῦ Θεοῦ. καὶ ἐπετίμησεν  
 αὐτῷ ὁ Ἰησοῦς λέγων, Φιμώθητι καὶ ἔξελθε ἐξ αὐτοῦ.  
 καὶ ῥύψαν αὐτὸν τὸ δαιμόνιον εἰς τὸ μέσον ἐξῆλθεν ἐξ  
 36 αὐτοῦ μηδὲν βλάψαν αὐτόν. καὶ ἐγένετο θάμβος ἐπὶ  
 πάντας, καὶ συνελάλουν πρὸς ἀλλήλους λέγοντες, Τίς ὁ  
 λόγος οὗτος; ὅτι ἐν ἐξουσίᾳ καὶ δυνάμει ἐπιτάσσει τοῖς  
 37 ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται. καὶ ἐξεπορεύετο  
 38 ἡχος περὶ αὐτοῦ εἰς πάντα τόπον τῆς περιχώρου. Ἀναστὰς  
 δὲ ἀπὸ τῆς συναγωγῆς εἰσῆλθεν εἰς τὴν οἰκίαν Σίμωνος.  
 πενθερὰ δὲ τοῦ Σίμωνος ἦν συνεχομένη πυρετῷ μεγάλῳ,  
 39 καὶ ἠρώτησαν αὐτὸν περὶ αὐτῆς. καὶ ἐπιστὰς ἐπάνω  
 αὐτῆς ἐπετίμησεν τῷ πυρετῷ, καὶ ἄφῃκεν αὐτήν· παρα-  
 40 χρῆμα δὲ ἀναστᾶσα διηκόνει αὐτοῖς. Δύνοντος δὲ τοῦ  
 ἡλίου ἅπαντες ὅσοι εἶχον ἀσθενούντας νόσοις ποικίλαις  
 ἤγαγον αὐτοὺς πρὸς αὐτόν· ὁ δὲ ἐνὶ ἐκάστῳ αὐτῶν τὰς  
 41 χεῖρας ἐπιτιθεὶς ἐθεράπευεν αὐτούς. ἐξήρχοντο δὲ καὶ  
 δαιμόνια ἀπὸ πολλῶν, κραυγάζοντα καὶ λέγοντα ὅτι Σὺ  
 εἶ ὁ Υἱὸς τοῦ Θεοῦ. καὶ ἐπιτιμῶν οὐκ εἶα αὐτὰ λαλεῖν,  
 42 ὅτι ᾔδεισαν τὸν Χριστὸν αὐτὸν εἶναι. Γενομένης δὲ  
 ἡμέρας ἐξελθὼν ἐπορεύθη εἰς ἔρημον τόπον· καὶ οἱ ὄχλοι  
 ἐπεζήτουν αὐτόν, καὶ ἦλθον ἕως αὐτοῦ, καὶ κατεῖχον  
 43 αὐτόν τοῦ μὴ πορεύεσθαι ἀπ' αὐτῶν. ὁ δὲ εἶπεν πρὸς  
 αὐτούς ὅτι Καὶ ταῖς ἑτέραις πόλεσιν εὐαγγελίσασθαι δεῖ  
 44 με τὴν βασιλείαν τοῦ Θεοῦ, ὅτι ἐπὶ τοῦτο ἀπεστάλην. καὶ  
 ἦν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας.
- 51 Καὶ ἐγένετο ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ καὶ  
 ἀκοῦειν τὸν λόγον τοῦ Θεοῦ, καὶ αὐτὸς ἦν ἐστὼς παρὰ τὴν

34: 1 K. 17. 18. 38-41: Mt. 8. 14-17, Mk. 1. 29-34. 42-43: Mk. 1.  
 35-38. 44: Mt. 4. 23, Mk. 1. 39. 5. 1-11: Mt. 4. 18-22, Mk. 1. 16-20.

taught them on the Sabbath.\* They were amazed at His 32  
teaching, because what He said carried authority.<sup>a</sup> In the 33  
synagogue \* there was a man with the spirit of an unclean  
demon.\* He cried out in a loud voice, “Hi! *Why are You 34*  
*interfering with us,*<sup>b</sup> Jesus of Nazareth? Have You come to  
destroy us?<sup>c</sup> I know who You are: God’s Holy One.”<sup>d</sup>  
Jesus checked \* him, saying, “Be quiet! Come out of 35  
him!” The demon threw him down in the middle of them  
and came out of him without doing him any harm. Amaze- 36  
ment came upon all and they said to one another, “What  
is this that He says?<sup>e</sup> For with authority and power He  
gives orders to unclean spirits \* and they come out.” A 37  
report about Him went out into every place in the surround-  
ing district.

He left the synagogue \* and entered Simon’s house. 38  
Simon’s mother-in-law was in the grip of a high fever and  
they made Him a request concerning her. Standing over 39  
her He checked \* the fever, and it left her. She rose at  
once and attended on them.

When the sun was setting, all those who had people suffer- 40  
ing from various diseases brought them to Him. He laid His  
hands on each one of them and healed them. Demons \* 41  
too went out from many, shouting out, “You are God’s  
Son.” He checked them and did not allow them to speak,  
because they knew that He was the Messiah.\*

When day came He left and went to a solitary place; 42  
but the crowds were seeking for Him. They came up to  
Him, and tried to keep Him from leaving them; but He 43  
said to them, “I must preach the Good News \* of the  
Kingdom of God \* in the other cities also. It was for this  
that I was sent.” And He preached in the synagogues \* 44  
of Judæa.

While the crowd was pressing around Him and listening 5  
to the Word \* of God He was standing beside Lake

<sup>a</sup> Lit., *His word was with authority.*

<sup>b</sup> Lit., *What to us and to You?*

<sup>c</sup> This can also be taken as a statement, *You have come to destroy us.*

<sup>d</sup> Or, *are, O Holy One of God.*

<sup>e</sup> Lit., *What word is this?*

- 2 λίμνην Γεννησαρετ, καὶ εἶδεν πλοῖα δύο ἐστῶτα παρὰ τὴν  
 3 λίμνην· οἱ δὲ ἄλεις ἀποβάντες ἀπ' αὐτῶν ἔπλυνον τὰ  
 4 δίκτυα. ἐμβὰς δὲ εἰς ἓν τῶν πλοίων, ὃ ἦν τοῦ Σίμωνος,  
 5 ἠρώτησεν αὐτὸν ἀπὸ τῆς γῆς ἐπαναγαγεῖν ὀλίγον· καὶ  
 6 καθίσας ἐδίδασκεν ἐκ τοῦ πλοίου τοὺς ὄχλους. ὥς δὲ  
 7 ἐπαύσατο λαλῶν, εἶπεν πρὸς τὸν Σίμωνα, Ἐπανάγαγε εἰς  
 8 τὸ βάθος, καὶ χαλάσατε τὰ δίκτυα ὑμῶν εἰς ἄγραν. καὶ  
 9 ἀποκριθεὶς ὁ Σίμων εἶπεν αὐτῷ, Ἐπιστάτα, δι' ὅλης τῆς  
 10 νυκτὸς κοπιᾶσαντες οὐδὲν ἐλάβομεν· ἐπὶ δὲ τῷ ῥήματί  
 11 σου χαλάσω τὰ δίκτυα. καὶ τοῦτο ποιήσαντες συνέκλεισαν  
 12 πλῆθος ἰχθύων πολὺ· διερρήσσετο δὲ τὰ δίκτυα αὐτῶν.  
 13 καὶ κατένευσαν τοῖς μετόχοις ἐν τῷ ἐτέρῳ πλοίῳ τοῦ  
 14 ἐλθόντος συλλαβέσθαι αὐτοῖς· καὶ ἦλθαν, καὶ ἔπλησαν  
 15 ἁμφότερα τὰ πλοῖα ὥστε βυθίζεσθαι αὐτά. ἰδὼν δὲ  
 16 Σίμων Πέτρος προσέπεσεν τοῖς γόνασιν τοῦ Ἰησοῦ λέγων,  
 17 Ἐξέλθε ἀπ' ἐμοῦ, ὅτι ἀνὴρ ἁμαρτωλὸς εἰμι, Κύριε. θάμβος  
 18 γὰρ περιέσχεν αὐτὸν καὶ πάντας τοὺς σὺν αὐτῷ ἐπὶ τῇ  
 19 ἄγρᾳ τῶν ἰχθύων ἣ συνέλαβον, ὁμοίως δὲ καὶ Ἰάκωβον καὶ  
 20 Ἰωάννην υἱοὺς Ζεβεδαίου, οἳ ἦσαν κοινωνοὶ τῷ Σίμωνι.  
 21 καὶ εἶπεν πρὸς τὸν Σίμωνα ὁ Ἰησοῦς, Μὴ φοβοῦ· ἀπὸ  
 22 τοῦ νῦν ἀνθρώπους ἔσῃ ζωγρῶν. καὶ καταγαγόντες τὰ  
 23 πλοῖα ἐπὶ τὴν γῆν, ἀφέντες ἅπαντα ἠκολούθησαν αὐτῷ.  
 24 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν μιᾷ τῶν πόλεων καὶ  
 25 ἰδοὺ ἀνὴρ πλήρης λέπρας· καὶ ἰδὼν τὸν Ἰησοῦν, πεσὼν  
 26 ἐπὶ πρόσωπον ἔδεήθη αὐτοῦ λέγων, Κύριε, ἐὰν θέλῃς,  
 27 δύνασαί με καθαρίσαι. καὶ ἐκτείνας τὴν χεῖρα ἤψατο  
 28 αὐτοῦ λέγων, Θέλω, καθαρίσθητι· καὶ εὐθέως ἡ λέπρα  
 29 ἀπῆλθεν ἀπ' αὐτοῦ. καὶ αὐτὸς παρήγγειλεν αὐτῷ μηδενὶ  
 30 εἰπεῖν, ἀλλὰ ἀπελθὼν δεῖξον σεαυτὸν τῷ ἱερεῖ, καὶ  
 31 προσένεγκε περὶ τοῦ καθαρισμοῦ σου καθὼς προσέταξεν  
 32 Μωϋσῆς, εἰς μαρτύριον αὐτοῖς. διήρχετο δὲ μᾶλλον ὁ  
 33 λόγος περὶ αὐτοῦ, καὶ συνήρχοντο ὄχλοι πολλοὶ ἀκοῦειν  
 34 καὶ θεραπεύεσθαι ὑπ' αὐτοῦ ἀπὸ τῶν ἀσθενειῶν αὐτῶν·

12-16: Mt. 8. 2-4, Mk. 1. 40-45. 14: Lv. 13. 49; 14. 2-32.

Gennesaret, and He saw two boats beached by the lake. 2  
 The fishermen had gone out of them and were washing  
 their nets. He got into one of the boats, which was Simon's, 3  
 and asked him to put out a little from the land. He sat  
 down and taught the crowds from the boat. When He had 4  
 finished speaking He said to Simon, "Put out <sup>a</sup> into the  
 deep, and let <sup>b</sup> down your nets for a catch." Simon answered 5  
 Him, "Master, we toiled throughout the night and took  
 nothing, but at Your word I shall let down the nets."  
 When they had done this they netted a great quantity of 6  
 fish, and their nets were breaking. They signalled to their 7  
 partners in the other boat to come and help them. They  
 came, and they filled both the boats, so that they began to  
 sink. When Simon Peter saw it he fell at Jesus' feet, <sup>c</sup> saying, 8  
 "Go away from me, Sir,\* because I am a sinful man."  
 For he and all who were with him were amazed at the 9  
 catch of fish which they had taken; so also were James and 10  
 John, Zebedee's sons, who were partners with Simon.  
 Jesus said to Simon, "Do not be afraid; from now on you  
 will be catching men." When they had brought the boats 11  
 to land they left everything and followed Him.

While He was in one of the cities there was a man full of 12  
 leprosy.\* When he saw Jesus he fell on his face and begged  
 Him, saying, "Sir,\* if You are willing, You can make me  
 clean." He stretched out His hand and touched him, 13  
 saying, "I am willing; be made clean." The leprosy left  
 him at once. He forbade him to tell anyone. "But go," 14  
 He said, <sup>d</sup> "*show yourself to the priest,\** and with regard to  
 your cleansing offer as Moses commanded, for a testimony \*  
 to them." But the news about Him spread more and more, 15  
 and great crowds gathered to listen and to be healed by

<sup>a</sup> Singular.

<sup>c</sup> Lit., *knees*.

<sup>b</sup> Plural.

<sup>d</sup> *He said* is not in the Greek.

16 αὐτὸς δὲ ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις καὶ προσευχόμενος.  
 17 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἦν διδάσκων,  
 καὶ ἦσαν καθήμενοι Φαρισαῖοι καὶ νομοδιδάσκαλοι οἱ  
 ἦσαν ἐληλυθότες ἐκ πάσης κώμης τῆς Γαλιλαίας καὶ  
 Ἰουδαίας καὶ Ἱερουσαλὴμ· καὶ δύναμις Κυρίου ἦν εἰς τὸ  
 18 ἰᾶσθαι αὐτόν. καὶ ἰδοὺ ἄνδρες φέροντες ἐπὶ κλινῆς ἄν-  
 θρωπον ὃς ἦν παραλελυμένος, καὶ ἐζήτουν αὐτὸν εἰσενεγκεῖν  
 19 καὶ θεῖναι αὐτὸν ἐνώπιον αὐτοῦ. καὶ μὴ εὐρόντες διὰ  
 ποίας εἰσενέγκωσιν αὐτὸν διὰ τὸν ὄχλον, ἀναβάντες ἐπὶ τὸ  
 δῶμα διὰ τῶν κεράμων καθῆκαν αὐτὸν σὺν τῷ κλινιδίῳ  
 20 εἰς τὸ μέσον ἔμπροσθεν τοῦ Ἰησοῦ. καὶ ἰδὼν τὴν πίστιν  
 αὐτῶν εἶπεν αὐτῷ, Ὁ ἄνθρωπε, ἀφέωνταί σοι αἱ ἁμαρτίαι  
 21 σου. καὶ ἤρξαντο διαλογίζεσθαι οἱ γραμματεῖς καὶ οἱ  
 Φαρισαῖοι λέγοντες, Τίς ἐστὶν οὗτος ὃς λαλεῖ βλασφημίας;  
 22 τίς δύναται ἀφεῖναι ἁμαρτίας εἰ μὴ μόνος ὁ Θεός; | ἐπιγνούς  
 δὲ ὁ Ἰησοῦς τοὺς διαλογισμοὺς αὐτῶν ἀποκριθεὶς εἶπεν  
 23 πρὸς αὐτοὺς, Τί διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; τί  
 ἐστὶν ἐυκοπώτερον, εἰπεῖν, Ὁ ἀφέωνταί σοι αἱ ἁμαρτίαι  
 24 σου, ἢ εἰπεῖν, Ὁ γείρε καὶ περιπάτει; ἵνα δὲ εἰδῆτε ὅτι ὁ  
 Υἱὸς τοῦ ἀνθρώπου ἐξουσίαν ἔχει ἐπὶ τῆς γῆς ἀφιέναι  
 ἁμαρτίας, εἶπεν τῷ παραλελυμένῳ, Σοὶ λέγω, ἔγειρε καὶ  
 25 ἄρας τὸ κλινιδίόν σου πορεύου εἰς τὸν οἶκόν σου. καὶ  
 παραχρῆμα ἀναστὰς ἐνώπιον αὐτῶν, ἄρας ἐφ' ὃ κατέκειτο,  
 26 ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ δοξάζων τὸν Θεόν. καὶ  
 ἔκστασις ἔλαβεν ἅπαντας, καὶ ἐδόξαζον τὸν Θεόν, καὶ  
 ἐπλήσθησαν φόβου λέγοντες ὅτι Εἶδομεν παράδοξα σήμερον.  
 27 Καὶ μετὰ ταῦτα ἐξῆλθεν, καὶ ἐθεάσατο τελώνην ὀνόματι  
 Λευεὶν καθήμενον ἐπὶ τὸ τελώνιον, καὶ εἶπεν αὐτῷ,  
 28 Ἀκολούθει μοι. καὶ καταλιπὼν πάντα ἀναστὰς ἠκολούθει  
 29 αὐτῷ. Καὶ ἐποίησεν δοχὴν μεγάλην ὁ Λευεὶς αὐτῷ ἐν τῇ  
 οἰκίᾳ αὐτοῦ· καὶ ἦν ὄχλος τελωνῶν πολὺς καὶ ἄλλων οἱ

17-26: Mt. 9. 1-8, Mk. 2. 1-12.

27-32: Mt. 9. 9-13, Mk. 2. 13-17.

Him of their illnesses; but He used to withdraw into the wilderness <sup>a</sup> and pray.

One day He was teaching, and Pharisees \* and teachers 17 of the Law,\* who had come from every village of Galilee and Judæa and from Jerusalem, were sitting there; and the power of the Lord was with Him for healing. Just 18 then <sup>b</sup> men were bringing on a bed a man who was paralysed, and they were seeking to carry him in and set him before Jesus.<sup>c</sup> As they found no way of bringing him in 19 because of the crowd, they went up on the house-top and let him down through the tiles, with the mattress, into the middle in front of Jesus. Seeing their faith He said to him, 20 "Man, your sins are forgiven you." The scribes \* and the 21 Pharisees began to debate: "Who is this who is speaking blasphemy?\*" Who can forgive sins but God alone?" Jesus, perceiving that they were debating, answered them, 22 "Why <sup>d</sup> are you debating in your minds?\*" Which is 23 easier, to say, 'Your sins are forgiven you', or to say, 'Get up and walk'? But in order that you <sup>e</sup> may know that the 24 Son of Man \* has authority on earth to forgive sins," He said to the paralytic, "To you I am speaking; get up, take up your mattress and go home." He stood up at once be- 25 fore them, took up what he had been lying on, and went away home, giving glory to God. They were all astounded 26 and gave glory to God, and they were filled with awe, saying, "We have seen surprising things today."

After this He went out and saw a tax-collector named 27 Levi sitting in the custom-office, and He said to him, "Follow Me." He left everything, and rose and followed 28 Him. Levi gave a large party for Him in his house, and 29 there was a great crowd of tax-collectors and others who

<sup>a</sup> That is, uninhabited places.

<sup>c</sup> Lit., *Him*.

<sup>d</sup> Or, *What*.

<sup>b</sup> Lit., *See*.

<sup>e</sup> Plural.

- 30 ἦσαν μετ' αὐτῶν κατακείμενοι. καὶ ἐγόγγυζον οἱ Φαρι-  
σαῖοι καὶ οἱ γραμματεῖς αὐτῶν πρὸς τοὺς μαθητὰς αὐτοῦ  
λέγοντες, Διὰ τί μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίετε  
31 καὶ πίνετε; καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς,  
Οὐ χρεῖαν ἔχουσιν οἱ ὑγιαίνοντες ἱατροῦ ἀλλὰ οἱ κακῶς  
32 ἔχοντες· οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ ἁμαρτωλοὺς  
33 εἰς μετάνοιαν. Οἱ δὲ εἶπαν πρὸς αὐτόν, Οἱ μαθηταὶ  
Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοί-  
ως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν.  
34 ὁ δὲ εἶπεν πρὸς αὐτούς, Μὴ δύνασθε τοὺς υἱοὺς τοῦ  
νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστιν, ποιῆσαι  
35 νηστεύειν; ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ'  
αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς  
36 ἡμέραις. Ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτοὺς ὅτι Οὐδεὶς  
ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον  
παλαιόν· εἰ δὲ μή γε, καὶ τὸ καινὸν σχίζει καὶ τῷ παλαιῷ  
37 οὐ συμφωνεῖ τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ. καὶ οὐδεὶς  
βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μή γε, ῥήξει  
ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς, καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ  
38 ἀσκοὶ ἀπολοῦνται. ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς  
39 βλητέον. καὶ οὐδεὶς πιὼν παλαιὸν εὐθὺς θέλει νέον·  
λέγει γάρ, Ὁ παλαιὸς χρηστός ἐστιν.
- 61 Ἐγένετο δὲ ἐν σαββάτῳ δευτεροπρώτῳ διαπορεύεσθαι  
αὐτὸν διὰ τῶν σπορίμων, καὶ ἔτιλλον οἱ μαθηταὶ αὐτοῦ καὶ  
2 ἤσθιον τοὺς στάχυν ψάχοντες ταῖς χερσίν. τινὲς δὲ τῶν  
Φαρισαίων εἶπαν αὐτοῖς, Τί ποιεῖτε ὃ οὐκ ἔξεστιν ἐν τοῖς  
3 σάββασιν; καὶ ἀποκριθεὶς πρὸς αὐτοὺς εἶπεν ὁ Ἰησοῦς,  
Οὐδὲ τοῦτο ἀνέγνωτε ὃ ἐποίησεν Δαυεὶδ; ὅποτε ἐπέινασεν  
4 αὐτὸς καὶ οἱ μετ' αὐτοῦ ὄντες, εἰσῆλθεν εἰς τὸν οἶκον τοῦ  
Θεοῦ καὶ τοὺς ἄρτους τῆς προθέσεως ἔλαβε καὶ ἔφαγεν  
καὶ ἔδωκεν καὶ τοῖς μετ' αὐτοῦ, οὓς οὐκ ἔξεστιν φαγεῖν εἰ

33-39: Mt. 9. 14-17, Mk. 2. 18-22. 6. 1-5: Mt. 12. 1-8, Mk. 2. 23-28.  
3-4: 1 S. 21. 1-6. 4: Lv. 24. 7, 9, Ex. 40. 23.



were at the meal \* with them. The Pharisees \* and their 30 scribes \* grumbled at His disciples, saying, "Why do you eat and drink with tax-collectors and sinners \*?" Jesus 31 answered them, "It is not the healthy who need a doctor, but the sick. I have not come to call the righteous but 32 sinners to repentance.\*"

They said to Him, "John's disciples fast frequently and 32 offer prayers, and so do those of the Pharisees, but Yours eat and drink." He said to them, "Can you make the 34 friends of the bridegroom <sup>a</sup> fast while the bridegroom is with them? But a time <sup>b</sup> will come, and then, when the 35 bridegroom is taken away from them, they will fast in those days."

He also told them a parable:\* "No one tears a piece 36 from a new garment and puts it on an old garment; if he does, he will tear the new one, and also the piece from the new will not match the old. And no one puts new wine 37 into old wine-skins; if he does, the new wine will burst the wine-skins and will itself run out, and the wine-skins will be destroyed. But new wine is to be put into fresh wine- 38 skins. And no one after drinking old wine desires new 39 immediately, for he says, 'The old is excellent'."

On the second <sup>c</sup> Sabbath \* He was walking through 6 cornfields <sup>d</sup> and His disciples were plucking ears of corn, rubbing them in their hands and eating them. Some of the 2 Pharisees \* said to them, "Why are you doing what is not lawful on the Sabbath?" Jesus answered them, "Have 3 you not even read what David did? When he and his companions were hungry, he entered the House of God, 4 took and ate *the Bread of the Presence*,\* which it is not lawful for any but the priests \* to eat, and he gave it to his

<sup>a</sup> Lit., *sons of the bride-chamber*.

<sup>b</sup> Lit., *days*.

<sup>c</sup> Lit., *second first*, the meaning of which is obscure.

<sup>d</sup> That is, fields of wheat or barley.

5 μὴ μόνους τοὺς ἱερεῖς· καὶ ἔλεγεν αὐτοῖς ὅτι Κύριός  
 6 ἔστιν ὁ Υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου. Ἐγένετο  
 δὲ καὶ ἐν ἐτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν  
 καὶ διδάσκειν· καὶ ἦν ἐκεῖ ἄνθρωπος καὶ ἡ χεὶρ αὐτοῦ ἡ  
 7 δεξιὰ ἦν ξηρά· παρετηροῦντο δὲ αὐτὸν οἱ γραμματεῖς καὶ  
 οἱ Φαρισαῖοι εἰ ἐν τῷ σαββάτῳ θεραπεύει, ἵνα εὕρωσιν  
 8 κατηγορεῖν αὐτοῦ. καὶ αὐτὸς ᾗδει τοὺς διαλογισμοὺς  
 αὐτῶν, εἶπεν δὲ τῷ ἀνδρὶ τῷ ξηρὰν ἔχοντι τὴν χεῖρα,  
 9 Ἔγειρε καὶ στήθι εἰς τὸ μέσον· καὶ ἀναστὰς ἔστη. εἶπεν  
 δὲ ὁ Ἰησοῦς πρὸς αὐτούς, Ἐπερωτῶ ὑμᾶς τί ἔξεστιν τῷ  
 σαββάτῳ, ἀγαθοποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ  
 10 ἀπολέσαι; καὶ περιβλεψάμενος πάντας αὐτοὺς εἶπεν  
 αὐτῷ, Ἐκτεινον τὴν χεῖρά σου. ὁ δὲ ἐποίησεν, καὶ ἀπε-  
 11 κατεστάθη ἡ χεὶρ αὐτοῦ. αὐτοὶ δὲ ἐπλήσθησαν ἀνοίας, καὶ  
 διελάλουν πρὸς ἀλλήλους τί ἂν ποιήσαιεν τῷ Ἰησοῦ.  
 12 Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξῆλθεν εἰς τὸ ὄρος  
 προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ  
 13 Θεοῦ. καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησεν τοὺς μαθητὰς  
 αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ  
 14 ἀποστόλους ὠνόμασεν, | Σίμωνα, ὃν καὶ ὠνόμασεν Πέτρον,  
 καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, καὶ Ἰάκωβον καὶ Ἰωάν-  
 15 νην, καὶ Φίλιππον καὶ Βαρθολομαῖον, | καὶ Μαθθαῖον  
 καὶ Θωμᾶν, καὶ Ἰάκωβον Ἀλφαίου καὶ Σίμωνα τὸν  
 16 καλούμενον Ζηλωτὴν, | καὶ Ἰούδαν Ἰακώβου, καὶ Ἰούδαν  
 17 Ἰσκαριωθ, ὃς καὶ ἐγένετο προδότης, | καὶ καταβὰς μετ'  
 αὐτῶν ἔστη ἐπὶ τόπου πεδινοῦ, καὶ ὄχλος πολὺς μαθητῶν  
 αὐτοῦ, καὶ πλῆθος πολὺ τοῦ λαοῦ ἀπὸ πάσης τῆς Ἰουδαίας  
 18 καὶ Ἱερουσαλὴμ καὶ τῆς παραλίου Τύρου καὶ Σιδῶνος, οἱ  
 ἦλθον ἀκοῦσαι αὐτοῦ καὶ ἰαθῆναι ἀπὸ τῶν νόσων αὐτῶν,  
 καὶ οἱ ἐνοχλούμενοι ἀπὸ πνευμάτων ἀκαθάρτων καὶ  
 19 ἐθεραπεύοντο· καὶ πᾶς ὁ ὄχλος ἐζήτουν ἄπτεσθαι αὐτοῦ,

6-11: Mt. 12. 9-14, Mk. 3. 1-6.

12-16: Mt. 10. 2-4, Mk. 3. 13-19.

17-19: Mt. 4. 23-25, Mk. 3. 7-12.

companions.” He said to them, “The Son of Man \* is 5  
Lord even of the Sabbath.”

On another Sabbath He entered the synagogue \* and 6  
was teaching. A man was there whose right hand was  
withered. The scribes \* and the Pharisees \* watched Him 7  
to see if He was healing on the Sabbath, in order that they  
might find a reason for accusing Him. He knew their 8  
thoughts, and said to the man with the withered hand,  
“ Rise, stand in the middle.” He got up and stood there.  
Jesus said to them, “ I ask you, what is lawful on the 9  
Sabbath, to do good or to do evil, to save a life or to destroy  
it? ” Looking round on them all He said to him, “ Stretch 10  
out your hand.” He did so, and his hand was restored.  
But they were filled with fury, and discussed among them- 11  
selves what they should do to Jesus.

In those days He went out to the mountain to pray, and 12  
He passed the whole night in prayer to God. When it was 13  
day He called His disciples to Him and from among them  
He chose twelve whom He also named apostles:\* Simon 14  
whom He named Peter, and Andrew his brother, James  
and John, Philip and Bartholomew, Matthew and Thomas, 15  
James son of Alphæus, Simon called the Zealot, Judas son 16  
of James, and Judas Iscariot who also turned traitor.  
He went down with them and stood on a level place. There 17  
was a great crowd of His disciples and a great number of  
the people \* from all Judæa and Jerusalem and the coastal  
region of Tyre and Sidon, who had come to hear Him and 18  
to be cured of their diseases, and those who were troubled  
by unclean spirits;\* and they were healed. All the crowd 19

- 20 ὅτι δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰάτο πάντας. Καὶ αὐτὸς ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τοὺς μαθητὰς αὐτοῦ ἔλεγεν,  
 Μακάριοι οἱ πτωχοί, ὅτι ὑμετέρα ἐστὶν ἡ βασιλεία τοῦ Θεοῦ.
- 21 μακάριοι οἱ πεινῶντες νῦν, ὅτι χορτασθήσεσθε.  
 μακάριοι οἱ κλαίοντες νῦν, ὅτι γελάσετε.
- 22 μακάριοί ἐστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ Υἱοῦ τοῦ ἀνθρώπου.
- 23 χαίρετε ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ σκιρτήσατε· ἰδοὺ γὰρ ὁ μισθὸς ὑμῶν πολὺς ἐν τῷ οὐρανῷ· κατὰ τὰ αὐτὰ γὰρ ἐποιοῦν τοῖς προφήταις οἱ πατέρες αὐτῶν.
- 24 Πλὴν οὐαὶ ὑμῖν τοῖς πλουσίοις, ὅτι ἀπέχετε τὴν παράκλησιν ὑμῶν.
- 25 οὐαὶ ὑμῖν, οἱ ἐμπεπλησμένοι νῦν, ὅτι πεινάσετε.  
 οὐαὶ ὑμῖν, οἱ γελῶντες νῦν, ὅτι πενθήσετε καὶ κλαύσετε.
- 26 οὐαὶ ὑμῖν ὅταν καλῶς ὑμᾶς εἴπωσιν πάντες οἱ ἄνθρωποι. κατὰ τὰ αὐτὰ γὰρ ἐποιοῦν τοῖς ψευδοπροφήταις οἱ πατέρες αὐτῶν.
- 27 Ἀλλὰ ὑμῖν λέγω τοῖς ἀκούουσιν, Ἀγαπᾶτε τοὺς
- 28 ἐχθροὺς ὑμῶν, καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς, | εὐ-  
 λογεῖτε τοὺς καταρωμένους ὑμᾶς καὶ προσεύχεσθε περὶ
- 29 τῶν ἐπηρεάζοντων ὑμᾶς. τῷ τύπτοντί σε ἐπὶ τὴν σιαγόνα  
 πάρεχε καὶ τὴν ἄλλην, καὶ ἀπὸ τοῦ αἵροντός σου τὸ ἱμάτιον
- 30 καὶ τὸν χιτῶνα μὴ κωλύσης. παντὶ αἰτοῦντί σε δίδου, καὶ
- 31 ἀπὸ τοῦ αἵροντος τὰ σὰ μὴ ἀπαίτει. καὶ καθὼς θέλετε ἵνα  
 ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς
- 32 ὁμοίως. καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ποία ὑμῖν  
 ἐστὶν χάρις; καὶ γὰρ οἱ ἁμαρτωλοὶ τοὺς ἀγαπῶντας
- 33 αὐτοὺς ἀγαπῶσιν. καὶ γὰρ ἐὰν ἀγαθοποιήτε τοὺς

20-23: Mt. 5. 3, 4, 6, 11, 12. 20: Is. 57. 15; 61. 1. 27-36: Mt. 5. 39-48.

were seeking to touch Him, because power was coming out from Him and curing them all.

He lifted His eyes towards His disciples and said, 20

“Blessed \* are you *poor*, for the Kingdom of God \* is yours.

Blessed are you who hunger now, for you shall be 21 satisfied.

Blessed are you who weep now, for you shall laugh.

Blessed are you when men hate you, when they excom- 22 municate you, and revile and reject your name \* as evil, for the sake of the Son of Man.\* Be glad in that day and 23 leap for joy; for, mark this,<sup>a</sup> your reward in heaven is great. Their fathers used to treat the prophets in the same way.

“But alas for you rich, for you have received your 24 comforting.

Alas for you who are full now, for you shall hunger. 25

Alas for you who laugh now, for you shall mourn and weep.

Alas for you when all men speak well of you. Their 26 fathers used to treat the false prophets in the same way.

“But I tell you who are listening: Love your enemies, 27 do good to those who hate you, bless those who curse you, 28 and pray for those who ill-treat <sup>b</sup> you. To him who strikes 29 you <sup>c</sup> on one cheek offer the other also, and do not stop him who takes your cloak <sup>d</sup> from taking your tunic <sup>e</sup> also. Give 30 to everyone who asks you,<sup>e</sup> and do not ask for your belongings back from him who takes them. Treat men just as 31 you yourselves wish them to treat you. If you love those 32 who love you, what thanks from God do you deserve? Even sinners \* love those who love them. And if you do 33

<sup>a</sup> Lit., *see*.

<sup>d</sup> That is, outer garment.

<sup>f</sup> Or, *what graciousness are you showing?*

<sup>b</sup> Or, *insult*.

<sup>e</sup> That is, inner garment.

<sup>c</sup> Singular. Lit., *what grace is to you?*

ἀγαθοποιούντας ὑμᾶς, ποία ὑμῖν ἐστιν χάρις; καὶ γὰρ οἱ  
34 ἁμαρτωλοὶ τὸ αὐτὸ ποιοῦσιν. καὶ ἐὰν δανίσγητε παρ' ὧν  
ἐλπίζετε λαβεῖν, ποία ὑμῖν χάρις ἐστίν; καὶ γὰρ ἁμαρ-  
τωλοὶ ἁμαρτωλοῖς δανίζουσιν ἵνα ἀπολάβωσιν τὰ ἴσα.  
35 πλὴν ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν καὶ ἀγαθοποιεῖτε καὶ  
δανίζετε μηδὲν ἀπελπίζοντες· καὶ ἔσται ὁ μισθὸς ὑμῶν  
πολύς, καὶ ἔσεσθε υἱοὶ τοῦ Ὑψίστου, ὅτι αὐτὸς χρηστός  
36 ἐστὶν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς. Γίνεσθε οἰκτίρ-  
37 μονες, καθὼς καὶ ὁ Πατὴρ ὑμῶν οἰκτίρμων ἐστίν. καὶ μὴ  
κρίνετε, καὶ οὐ μὴ κριθήτε· καὶ μὴ καταδικάζετε, καὶ οὐ  
38 μὴ καταδικασθῇτε. ἀπολύετε, καὶ ἀπολυθήσεσθε· | δίδετε,  
καὶ δοθήσεται ὑμῖν· μέτρον καλὸν πεπιεσμένον καὶ σεσα-  
λευμένον καὶ ὑπερεκχυνόμενον δώσουσιν εἰς τὸν κόλπον  
ὑμῶν· ᾧ γὰρ μέτρῳ μετρεῖτε ἀντιμετρηθήσεται ὑμῖν.  
39 Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς, Μήτι δύναται τυφλὸς  
τυφλὸν ὁδηγεῖν; οὐχὶ ἀμφοτέρω εἰς βόθυνον ἐμπεσοῦνται;  
40 οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον αὐτοῦ· κατηρ-  
41 τισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ. Τί βλέπεis  
τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ  
42 δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς; ἢ πῶς δύνασαι  
λέγειν τῷ ἀδελφῷ σου, Ὁ ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος  
τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου  
δοκὸν οὐ βλέπων; ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ  
τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ  
43 κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου. Οὐ γὰρ  
ἐστὶν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν, οὐδὲ πάλιν  
44 δένδρον σαπρὸν ποιοῦν καρπὸν καλόν. ἕκαστον γὰρ δένδρον  
ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν  
45 συλλέγουσιν σῦκα, οὐδὲ ἐκ βάλτου τρυγῶσιν σταφυλὴν. ὁ  
ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας  
αὐτοῦ προφέρει τὸ ἀγαθόν, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ

37-46: Mt. 7. 1-23; 6. 14.

2 F |

good to those who do good to you, what thanks from God do you deserve?<sup>a</sup> Even sinners do the same. And if you 34 lend to those from whom you expect to receive, what thanks from God do you deserve?<sup>a</sup> Even sinners lend to sinners that they may receive as much back. But love your enemies, 35 do good to them, and lend expecting nothing back; and your reward will be great, and you will be sons of the Most High, because He is kind to the unthankful <sup>b</sup> and the evil.

“Be merciful just as your Father is merciful. Do not 36, 37 judge, and you will not be judged. Do not condemn, and you will not be condemned. Pardon, and you will be pardoned. Give, and it will be given to you; in the fold of 38 your garment they will give you good measure, pressed down, shaken together and running over; for with the measure with which you measure it will be measured to you in return.”

He then told them a parable:\* “Can blind guide 39 blind? Will not both fall into a hole? A disciple is not 40 above his teacher; but every disciple, when he has been fully trained, will be like his teacher.

“Why do you look at the speck in your brother’s eye, 41 and do not notice the beam in your own eye? Or how 42 can you say to your brother, ‘Brother, let me take out the speck in your eye,’ while you do not see the beam in your own eye? Hypocrite, first take the beam out of your own eye, and then you will see clearly to take out the speck in your brother’s eye.

“No good tree produces unsound fruit; no unsound tree 43 produces good fruit. Each tree is recognized by its own 44 fruit; for men do not gather figs from thorn-trees, nor do they pick grapes from a thorn-bush. A good man brings 45 good out of the good treasure-house of his mind,\* and an

<sup>a</sup> Or, *what graciousness are you showing?* Lit., *what grace is to you?*

<sup>b</sup> Or, *ungracious.*

τοῦ πονηροῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ  
 πονηρόν· ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας λαλεῖ τὸ  
 46 στόμα αὐτοῦ. Τί δέ με καλεῖτε, Κύριε Κύριε, καὶ οὐ  
 47 ποιεῖτε ὅ ἄ λέγω; Πᾶς ὁ ἐρχόμενος πρὸς με καὶ ἀκούων μου  
 τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν τίνι ἐστὶν  
 48 ὁμοίος. ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς  
 ἔσκαψεν καὶ ἐβάθυνεν καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν.  
 πλημύρης δὲ γενομένης προσέρρηξεν ὁ ποταμὸς τῇ οἰκίᾳ  
 ἐκείνῃ, καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν διὰ τὸ καλῶς  
 49 οἰκοδομηθῆσαι αὐτήν. ὁ δὲ ἀκούσας καὶ μὴ ποιήσας  
 ὁμοίός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς  
 θεμελίου, ἣ προσέρρηξεν ὁ ποταμὸς, καὶ εὐθὺς συνέπεσεν,  
 71 καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα. Ἐπειδὴ  
 ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ  
 λαοῦ, εἰσῆλθεν εἰς Καφαρναουμ.  
 2 Ἐκατοντάρχου δέ τινος δούλος κακῶς ἔχων ἤμελλεν  
 3 τελευτᾶν, ὃς ἦν αὐτῷ ἔντιμος. ἀκούσας δὲ περὶ τοῦ  
 Ἰησοῦ ἀπέστειλεν πρὸς αὐτὸν πρεσβυτέρους τῶν Ἰου-  
 4 δαίων, ἐρωτῶν αὐτὸν ὅπως ἐλθὼν διασώσῃ τὸν δούλον  
 αὐτοῦ. οἱ δὲ παραγενόμενοι πρὸς τὸν Ἰησοῦν ἡρώτων  
 αὐτὸν σπουδαίως, λέγοντες ὅτι Ἄξιός ἐστιν ᾧ παρέξῃ  
 5 τοῦτο· ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν  
 6 αὐτὸς ᾧκοδόμησεν ἡμῖν. ὁ δὲ Ἰησοὺς ἐπορεύετο σὺν  
 αὐτοῖς. ἤδη δὲ αὐτοῦ οὐ μακρὰν ἀπέχοντος ἀπὸ τῆς  
 οἰκίας, ἔπεμψεν πρὸς αὐτὸν ὁ ἑκατοντάρχης φίλους λέγων  
 αὐτῷ, Κύριε, μὴ σκύλλου· οὐ γὰρ ἰκανός εἰμι ἵνα ὑπὸ  
 7 τὴν στέγην μου εἰσέλθῃς· διὸ οὐδὲ ἑμαυτὸν ἤξιώσα πρὸς  
 8 σὲ ἐλθεῖν· ἀλλὰ εἰπὲ λόγῳ, καὶ ἰαθῇτω ὁ παῖς μου. καὶ  
 γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν τασσόμενος, ἔχων  
 ὑπ' ἑμαυτὸν στρατιώτας, καὶ λέγω τούτῳ, Πορεύθητι, καὶ  
 9 πορεύεται, καὶ ἄλλῳ, Ἐρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ  
 μου, Ποίησον τοῦτο, καὶ ποιεῖ. ἀκούσας δὲ ταῦτα ὁ  
 Ἰησοὺς ἐθαύμασεν αὐτόν, καὶ στραφεὶς τῷ ἀκολουθοῦντι

47-49: Mt. 7. 24-27. 7. 1-10: Mt. 8. 5-13, Jn. 4. 46-53.



evil man brings evil out of the evil treasure-house of his mind. For a man's mouth speaks out of what overflows from his mind.

"Why do you address Me, 'Sir,\* Sir,' and not do what I say? 46

"Everyone who comes to Me and hears My words and does them, I shall show you whom he is like. He is like a man building a house, who dug and went deep, and laid a foundation upon rock. When a flood came the river broke in force upon that house, but could not shake it because it had been well built. But he who heard and did nothing is like a man building a house upon soil, without a foundation. The river broke in force upon it, and it collapsed at once, and great was the destruction of that house." 47 48 49

When He had completed all His sayings in the hearing of the people,\* He entered Capernaum. A centurion's slave, whom he valued highly, was sick and going to die. Having heard about Jesus he sent to Him elders of the Jews, asking Him to come and make his slave well. When they came up to Jesus they asked Him earnestly, saying, "He deserves that You should grant him this; for he loves our race, and it was he who built us the synagogue.\*" Jesus set off with them. He was already not far from the house when the centurion sent friends to Him, saying, "Sir,\* do not trouble Yourself, for I am not worthy that You should come under my roof. That is why I did not count myself fit even to come to You; but only speak, and let my servant be cured. For I also am a man placed under authority and have soldiers under me. I say to this one, 'Go,' and he goes; and to another, 'Come,' and he comes; and to my slave, 'Do this,' and he does it." Hearing this Jesus was astonished at him, and turning to the crowd which 7 8 9

\* A Roman officer, in command of a unit of 100 men.

αὐτῷ ὄχλῳ εἶπεν, Λέγω ὑμῖν, οὐδὲ ἐν τῷ Ἰσραὴλ τοσαύτην  
 10 πίστιν εὑρον. καὶ ὑποστρέψαντες οἱ πεμφθέντες εἰς τὸν  
 11 οἶκον εὑρον τὸν δούλον ὑγιαίνοντα. Καὶ ἐγένετο ἐν τῷ  
 ἐξῆς ἐπορεύετο εἰς πόλιν καλουμένην Ναϊν, καὶ συνεπο-  
 12 ρεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολὺς.  
 ὡς δὲ ἤγγισεν τῇ πύλῃ τῆς πόλεως, καὶ ἰδοὺ ἐξεκομίζετο  
 13 τεθνηκὼς υἱὸς μονογενῆς τῇ μητρὶ αὐτοῦ, καὶ αὕτη ἦν  
 14 χήρα, καὶ ὄχλος τῆς πόλεως ἱκανὸς ἦν σὺν αὐτῇ. καὶ  
 ἰδὼν αὐτὴν ὁ Κύριος ἐσπλαγχνίσθη ἐπ' αὐτῇ καὶ εἶπεν  
 15 αὐτῇ, Μὴ κλαῖε. καὶ προσελθὼν ἥψατο τῆς σοροῦ, οἱ δὲ  
 βασιάζοντες ἔστησαν, καὶ εἶπεν, Νεανίσκε, σοὶ λέγω,  
 16 ἐγέρθητι. καὶ ἀνεκάθισεν ὁ νεκρὸς καὶ ἤρξατο λαλεῖν, καὶ  
 17 ἔδωκεν αὐτὸν τῇ μητρὶ αὐτοῦ. ἔλαβεν δὲ φόβος ἅπαντας,  
 καὶ ἐδόξαζον τὸν Θεὸν λέγοντες ὅτι Προφῆτης μέγας  
 18 ἠγέρθη ἐν ἡμῖν, καὶ ὅτι Ἐπεσκέψατο ὁ Θεὸς τὸν λαὸν  
 αὐτοῦ. καὶ ἐξῆλθεν ὁ λόγος οὗτος ἐν ὅλῃ τῇ Ἰουδαίᾳ περὶ  
 αὐτοῦ καὶ ἐν πάσῃ τῇ περιχώρῳ.  
 19 Καὶ ἀπήγγειλαν Ἰωάννῃ οἱ μαθηταὶ αὐτοῦ περὶ πάν-  
 των τούτων. καὶ προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν  
 20 αὐτοῦ ὁ Ἰωάννης | ἔπεμψεν πρὸς τὸν Ἰησοῦν λέγων, Σὺ  
 εἶ ὁ ἐρχόμενος, ἢ ἄλλον προσδοκῶμεν; παραγενόμενοι δὲ  
 πρὸς αὐτὸν οἱ ἄνδρες εἶπαν, Ἰωάννης ὁ Βαπτιστὴς ἀπέ-  
 21 στειλεν ἡμᾶς πρὸς σέ λέγων, Σὺ εἶ ὁ ἐρχόμενος, ἢ ἄλλον  
 προσδοκῶμεν; ἐν αὐτῇ δὲ τῇ ὥρᾳ ἐθεράπευσεν πολλοὺς  
 22 ἀπὸ νόσων καὶ μαστίγων καὶ πνευμάτων πονηρῶν, καὶ  
 τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν. καὶ ἀποκριθεὶς εἶπεν  
 αὐτοῖς, Πορευθέντες ἀπαγγείλατε Ἰωάννῃ ἃ εἶδετε καὶ  
 23 ἠκούσατε· ὅτι τυφλοὶ ἀναβλέπουσιν, χωλοὶ περιπατοῦ-  
 σιν, λεπροὶ καθαρίζονται, καὶ κωφοὶ ἀκούουσιν, νεκροὶ  
 24 ἐγείρονται, πτωχοὶ εὐαγγελίζονται· καὶ μακάριός ἐστιν  
 ὁς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί. Ἀπελθόντων δὲ τῶν  
 ἀγγέλων Ἰωάννου ἤρξατο λέγειν πρὸς τοὺς ὄχλους περὶ

15: 1 K. 17. 23, 2 K. 4. 36. 18-35: Mt. 11. 2-19. 22: Is. 35. 5; 61. 1.

was following Him He said, "I tell you, not even in Israel have I found faith so great." When those who had been 10 sent returned to the house they found the slave in good health.

After this He was going into a city called Nain, and 11 many of His disciples and a great crowd were going with Him. As He approached the gate of the city, a man who 12 had died was just being carried out; he was the only son of his mother, and she was a widow. A large crowd from the city was with her. Seeing her the Lord felt pity for her, 13 and said to her, "Do not weep." He went forward and 14 touched the bier, and the bearers stood still. He said, "Young man, to you I am speaking, get up." The dead 15 man sat up and began to speak; *and He gave him to his mother.* All were seized with awe and gave glory to God, 16 saying, "A great prophet has arisen among us," and "God has visited His people.\*" This news about Him 17 went out through the whole of Judæa and through all the surrounding district.

John's disciples told him about all these things; and 18 John called two of his disciples and sent them to Jesus, 19 saying, "Are You He who is coming,\* or are we to await another?" The men came up to Him and said, "John 20 the Baptizer sent us to You, saying, 'Are You He who is coming, or are we to await another?'" At that time He 21 healed many of diseases, afflictions and evil spirits, and He bestowed sight on many who were blind. He answered 22 them, "Go and tell John what you have seen and heard: *the blind recover sight*, the lame walk, lepers \* are made clean, the deaf hear, the dead are raised and *to the poor the Good News \* is preached*; and blessed \* is he who does not 23 take offence \* at Me."

When the messengers of John had gone He said to the 24 crowds concerning John, "Why did you go out into the

Ἰωάννου, Τί ἐξήλθατε εἰς τὴν ἔρημον; θεάσασθαι κάλαμον  
 25 ὑπὸ ἀνέμου σαλευόμενον; ἀλλὰ τί ἐξήλθατε; ἰδεῖν ἄνθρωπον  
 ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον; ἰδοὺ οἱ ἐν ἱματισμῷ  
 ἐνδόξῳ καὶ τρυφῇ ὑπάρχοντες ἐν τοῖς βασιλείοις εἰσίν.  
 26 ἀλλὰ τί ἐξήλθατε; ἰδεῖν προφήτην; ναί, λέγω ὑμῖν, καὶ  
 27 περισσότερον προφήτου. οὗτός ἐστιν περὶ οὗ γέγραπται,

Ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου,  
 δς κατασκευάσει τὴν ὁδὸν σου ἔμπροσθέν σου·

28 λέγω ὑμῖν, μείζων ἐν γεννητοῖς γυναικῶν Ἰωάννου οὐδεὶς  
 ἐστίν· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τοῦ Θεοῦ μείζων  
 29 αὐτοῦ ἐστίν. Καὶ πᾶς ὁ λαὸς ἀκούσας καὶ οἱ τελῶναι  
 ἐδικαίωσαν τὸν Θεόν, βαπτισθέντες τὸ βάπτισμα Ἰωάννου·  
 30 οἱ δὲ Φαρισαῖοι καὶ οἱ νομικοὶ τὴν βουλὴν τοῦ Θεοῦ  
 31 ἠθέτησαν εἰς ἑαυτούς, μὴ βαπτισθέντες ὑπ' αὐτοῦ. Τίνι  
 οὖν ὁμοιώσω τοὺς ἄνθρώπους τῆς γενεᾶς ταύτης, καὶ τίνι  
 32 εἰσὶν ὅμοιοι; ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις  
 καὶ προσφωνοῦσιν ἀλλήλοις ᾧ λέγει,

Ἡυλήσαμεν ὑμῖν καὶ οὐκ ᾤρχήσασθε·  
 ἐθρηνήσαμεν ὑμῖν καὶ οὐκ ἐκλαύσατε.

33 ἐλήλυθεν γὰρ Ἰωάννης ὁ Βαπτιστὴς μὴ ἐσθίων ἄρτον μηδὲ  
 34 πίνων οἶνον, καὶ λέγετε, Δαιμόνιον ἔχει. ἐλήλυθεν ὁ Υἱὸς  
 τοῦ ἀνθρώπου ἐσθίων καὶ πίνων, καὶ λέγετε, Ἰδοὺ ἀνθρω-  
 πος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν.  
 35 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.  
 36 Ἡρώτα δέ τις αὐτὸν τῶν Φαρισαίων ἵνα φάγῃ μετ'  
 αὐτοῦ· καὶ εἰσελθὼν εἰς τὸν οἶκον τοῦ Φαρισαίου κατε-  
 37 κλίθη. καὶ ἰδοὺ γυνὴ ἐν τῇ πόλει ἥτις ἦν ἁμαρτωλὸς, καὶ  
 ἐπιγνοῦσα ὅτι κατάκειται ἐν τῇ οἰκίᾳ τοῦ Φαρισαίου,  
 38 κομίσασα ἀλάβαστρον μύρου | καὶ στᾶσα ὀπίσω παρὰ τοὺς

27: Mal. 3. 1.

wilderness?<sup>a</sup> To see a reed shaken by wind? But <sup>b</sup> why 25  
did you go out? To see a man dressed in soft clothing?  
Those who wear magnificent clothes and live in luxury are  
in royal palaces. But <sup>b</sup> why did you go out? To see a <sup>a</sup> 26  
prophet? Yes, I tell you, and more than a prophet. This <sup>a</sup> 27  
is he concerning whom it is written,

*See, I am sending My messenger before thee,  
who will make ready thy way in front of thee.*

I tell you, among those born of women there is none greater <sup>a</sup> 28  
than John; but the least in the Kingdom of God \* is  
greater than he." When they heard, all the people \* <sup>a</sup> 29  
together with the tax-collectors gave God due praise,<sup>c</sup> for  
they had been baptized \* with the baptism of John. But <sup>a</sup> 30  
the Pharisees \* and the teachers of the Law \* set aside  
God's purpose for themselves, for they had not been baptized  
by him.

"With what then am I to compare the men of this <sup>a</sup> 31  
generation? What are they like? They are like children <sup>a</sup> 32  
who sit in the market-place and call to one another, saying,

'We piped to you, and you did not dance;  
we sang a dirge to you, and you did not weep.'

For John the Baptizer has come neither eating bread nor <sup>a</sup> 33  
drinking wine, and you say, 'He has a demon.'\* The Son <sup>a</sup> 34  
of Man \* has come eating and drinking, and you say,  
'Look, a gluttonous fellow, a wine-drinker, a friend of tax-  
collectors and sinners.'\* Wisdom has been proved right <sup>a</sup> 35  
by all her children."

One of the Pharisees \* asked Him to a meal with him; <sup>a</sup> 36  
and He entered the Pharisee's house and sat \* down to eat.  
There was in the city a woman who was a sinner.\* Know- <sup>a</sup> 37  
ing that He was at a meal \* in the Pharisee's house, she  
brought an alabaster vessel of perfume. She stood behind <sup>a</sup> 38

<sup>a</sup> That is, uninhabited place.

<sup>b</sup> The Greek implies a negative answer to the preceding question.

<sup>c</sup> Lit., justified God.

πόδας αὐτοῦ κλαίουσα, ἤρξατο βρέχειν τοὺς πόδας αὐτοῦ  
 τοῖς δάκρυσιν, καὶ ταῖς θριξίν τῆς κεφαλῆς αὐτῆς ἐξέμασ-  
 σεν, καὶ κατεφίλει τοὺς πόδας αὐτοῦ καὶ ἤλειψεν τῷ  
 39 μύρῳ. ἰδὼν δὲ ὁ Φαρισαῖος ὁ καλέσας αὐτὸν εἶπεν ἐν  
 ἑαυτῷ λέγων, Οὗτος εἰ ἦν ὁ προφήτης, ἐγίνωσκεν ἂν  
 τίς καὶ ποταπὴ ἡ γυνὴ ἣτις ἅπτεται αὐτοῦ, ὅτι ἁμαρ-  
 40 τωλὸς ἐστίν. καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς  
 αὐτόν, Σίμων, ἔχω σοί τι εἰπεῖν. ὁ δὲ φησιν, Διδάσκαλε,  
 41 εἰπέ. Δύο χρεοφειλέται ἦσαν δανιστῇ τινι· ὁ εἰς ὥφειλεν  
 42 δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα. μὴ ἐχόντων  
 αὐτῶν ἀποδοῦναι ἀμφοτέροις ἐχαρίσατο. τίς οὖν αὐτῶν,  
 43 εἰπέ, πλεῖον ἀγαπήσει αὐτόν; ἀποκριθεὶς ὁ Σίμων εἶπεν,  
 ὁ ὅστις ὥφειλεν περισσότερον. ὁ δὲ εἶπεν  
 44 αὐτῷ, Ὁρθῶς ἔκρινας. καὶ στραφείς πρὸς τὴν γυναῖκα τῷ  
 Σίμωνι ἔφη, Βλέπεις ταύτην τὴν γυναῖκα; εἰσῆλθόν σου  
 εἰς τὴν οἰκίαν, ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας·  
 45 αὕτη δὲ τοῖς δάκρυσιν ἐβρεξέν μου τοὺς πόδας καὶ ταῖς  
 46 θριξίν αὐτῆς ἐξέμαξεν. φίλημά μοι οὐκ ἔδωκας· αὕτη δὲ  
 ἀφ' ἧς εἰσῆλθον οὐ διέλειπεν καταφιλοῦσά μου τοὺς πόδας.  
 47 ἐλαίῳ τὴν κεφαλὴν μου οὐκ ἤλειψας· αὕτη δὲ μύρῳ  
 48 ἤλειψεν τοὺς πόδας μου. οὐ χάριν λέγω σοι, ἀφέωνται αἱ  
 ἁμαρτίαι αὐτῆς αἱ πολλαί, ὅτι ἠγάπησεν πολὺ· ᾧ δὲ  
 48 ὀλίγον ἀφίεται, ὀλίγον ἀγαπᾷ. εἶπεν δὲ αὕτῃ, Ἀφέωνταί  
 49 σου αἱ ἁμαρτίαι. καὶ ἤρξαντο οἱ συνανακειόμενοι λέγειν  
 ἐν ἑαυτοῖς, Τίς οὗτός ἐστιν, ὃς καὶ ἁμαρτίας ἀφίησιν;  
 50 εἶπεν δὲ πρὸς τὴν γυναῖκα, Ἡ πίστις σου σέσωκέν σε·  
 πορεύου εἰς εἰρήνην.  
 81 Καὶ ἐγένετο ἐν τῷ καθεξῆς καὶ αὐτὸς διώδευεν κατὰ  
 πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν  
 2 βασιλείαν τοῦ Θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ, καὶ γυναῖκες  
 τινες αἱ ἦσαν τεθεραπευμέναι ἀπὸ πνευμάτων πονηρῶν καὶ  
 ἀσθενειῶν, Μαρία ἡ καλουμένη Μαγδαληνὴ, ἀφ' ἧς δαι-  
 3 μόνια ἑπτὰ ἐξεληλύθει, καὶ Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου

at His feet weeping, and began to wet His feet with her tears. She was wiping them with the hair of her head, and was kissing them and anointing them with the perfume. When the Pharisee who had invited Him saw this, he said 39 to himself, "If this man was a prophet, He would know who and what kind of woman it is who is touching Him, that she is a sinner." Jesus answered him, "Simon, I have 40 something to say to you." He said, "Say it, Teacher.\*" "Two men were in debt to a money-lender. The one 41 owed five hundred denarii,<sup>a</sup> the other fifty. Because they 42 were unable to pay he cancelled the debt for them both. Tell me, which of them will love him more?" Simon 43 answered, "I suppose, the one for whom he cancelled more." He said to him, "You have judged correctly." Turning towards the woman He said to Simon, "Do you 44 see this woman? I entered your house. You did not give water for My feet; but she has wetted My feet with her tears and wiped them with her hair. You gave Me no 45 kiss; but she, from the time I entered, has not stopped kissing My feet. You did not anoint My head with oil; 46 but she has anointed My feet with perfume. For this 47 reason I tell you that her many sins are forgiven; her great love shows it;<sup>b</sup> but he who is forgiven little loves little." He said to her, "Your sins are forgiven." Those dining \* 48,49 with Him said among themselves, "Who is this who even forgives sins?" He said to the woman, "Your faith has 50 saved you. *Go in peace.*"

After this He travelled through one city and village after 8 another, preaching and proclaiming the Good News \* of the Kingdom of God.\* The Twelve were with Him, and 2 some women who had been healed of evil spirits and illnesses: Mary, called Magdalene, from whom seven demons \* had gone out; Joanna, the wife of Chuza, Herod's estate 3

<sup>a</sup> See Appendix.

<sup>b</sup> Lit., *for she loved much.*

Ἡρώδου καὶ Σουσάννα καὶ ἕτεροι πολλοί, αἵτινες διηκόνουν αὐτοῖς ἐκ τῶν ὑπαρχόντων αὐταῖς.

- 4 Συνιόντος δὲ ὄχλου πολλοῦ καὶ τῶν κατὰ πόλιν ἐπιπο-  
 5 ρευομένων πρὸς αὐτὸν εἶπεν διὰ παραβολῆς, Ἐξῆλθεν ὁ  
 σπείρων τοῦ σπείραι τὸν σπόρον αὐτοῦ. καὶ ἐν τῷ σπείρειν  
 αὐτὸν ὁ μὲν ἔπесεν παρὰ τὴν ὁδὸν καὶ κατεπατήθη, καὶ τὰ  
 6 πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό. καὶ ἕτερον κατέ-  
 πесен ἐπὶ τὴν πέτραν, καὶ φυὲν ἐξηράνθη διὰ τὸ μὴ ἔχειν  
 7 ἱκμάδα. καὶ ἕτερον ἔπесен ἐν μέσῳ τῶν ἀκανθῶν, καὶ  
 8 συνφυεῖσαι αἱ ἀκανθαὶ ἀπέπνιξαν αὐτό. καὶ ἕτερον  
 ἔπесен εἰς τὴν γῆν τὴν ἀγαθὴν καὶ φυὲν ἐποίησεν καρπὸν  
 ἑκατονταπλασίονα. ταῦτα λέγων ἐφώνει, Ὁ ἔχων ὧτα  
 9 ἀκούειν ἀκουέτω. Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ  
 10 αὐτοῦ λέγοντες τίς αὕτη εἴη ἡ παραβολή. ὁ δὲ εἶπεν,  
 Ὅτι ὅτι μυστήρια τῆς βασιλείας τοῦ  
 Θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ  
 11 βλέπωσιν καὶ ἀκούοντες μὴ συνίωσιν. ἔστιν δὲ αὕτη ἡ παρα-  
 12 βολή. ὁ σπόρος ἐστὶν ὁ λόγος τοῦ Θεοῦ. | οἱ δὲ παρὰ τὴν ὁδὸν  
 εἰσιν οἱ ἀκούοντες, εἴτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν  
 λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σω-  
 13 θῶσιν. οἱ δὲ ἐπὶ τῆς πέτρας οἱ ὅταν ἀκούσωσιν μετὰ χαρᾶς  
 δέχονται τὸν λόγον· καὶ αὐτοὶ ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς  
 καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.  
 14 τὸ δὲ εἰς τὰς ἀκάνθας πεσόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ  
 ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμε-  
 15 νοι συνπνίγονται καὶ οὐ τελεσφοροῦσιν. τὸ δὲ ἐν τῇ καλῇ  
 γῇ, οὗτοί εἰσιν οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες  
 τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ.  
 16 Οὐδεὶς δὲ λύχνον ἄψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω  
 κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας ἐπιτίθησιν, ἵνα οἱ εἰσπο-  
 17 ρευόμενοι βλέπωσιν τὸ φῶς. οὐ γάρ ἐστιν κρυπτὸν ὃ οὐ  
 φανερόν γενήσεται, οὐδὲ ἀπόκρυφον ὃ οὐ μὴ γνωσθῇ καὶ

4-15: Mt. 13. 1-23, Mk. 4. 1-20. 10: Is. 6. 9-10. 16-18: Mk. 4. 21-25, Mt. 5. 15.



manager; Susanna and many others. These women attended to their <sup>a</sup> needs out of their own possessions.

When a great crowd was gathering, and people were 4 coming to Him from many cities, He said in a parable,\*  
 "A sower went out to sow his seed. As he was sowing, some 5 seed fell by the road and was trodden down, and the birds of the air ate it up. Other seed fell on rock, and when it had 6 grown it withered away because it had no moisture. Other 7 seed fell among thorns, and the thorns growing up with it choked it. Other seed fell on good soil, and grew, and 8 produced a hundredfold crop." As He said these things He cried, "He who has ears to hear, let him hear."

His disciples asked Him what this parable meant. He 9, 10 said, "To you it has been given to know the secrets \* of the Kingdom of God,\* but to the rest they are given <sup>b</sup> in parables, in order that *they may see without perceiving and hear without understanding*. The parable means this: The seed is 11 the Word \* of God. Those <sup>c</sup> by the road are they who 12 hear, but then the devil comes and takes away the Word from their mind,\* that they may not believe and be saved. Those <sup>c</sup> on the rock are they who, when they hear, receive 13 the Word gladly, but they have no root; they believe for a short time, and at the time of testing they fall away. The 14 seed that <sup>d</sup> fell among the thorns, these are they who heard, but as they go on their way they are choked by anxieties, by wealth and by worldly pleasures, and bring no fruit to maturity. The seed <sup>e</sup> in the good soil, these are they who 15 having heard the Word hold it fast in a good and upright mind, and with steadfastness produce a crop.

"No one lights a lamp and covers it with a vessel, or puts 16 it under a bed, but he puts it on a lamp-stand, that they who are coming in may see the light. For there is nothing 17 hidden which will not be brought to light, nothing covered

<sup>a</sup> That is, of Jesus and the Twelve.

<sup>b</sup> *They are given* is not in the Greek.

<sup>d</sup> Lit., *As for what*.

<sup>c</sup> That is, the people.

<sup>e</sup> Lit., *As for that*.

- 18 εἰς φανερόν ἔλθῃ. βλέπετε οὖν πῶς ἀκούετε· ὃς γὰρ ἂν ἔχῃ, δοθήσεται αὐτῷ· καὶ ὃς ἔαν μὴ ἔχῃ, καὶ ὁ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.
- 19 Παρεγένετο δὲ πρὸς αὐτὸν ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ αὐτοῦ, καὶ οὐκ ἠδύναντο συντυχεῖν αὐτῷ διὰ τὸν ὄχλον.
- 20 καὶ ἀπηγγέλη αὐτῷ λεγόντων ὅτι Ἡ μήτηρ σου καὶ οἱ
- 21 ἀδελφοί σου ἐστήκασιν ἔξω ἰδεῖν θέλοντές σε. ὁ δὲ ἀποκριθεὶς εἶπεν πρὸς αὐτοῖς, Μήτηρ μου καὶ ἀδελφοί μου οὗτοί εἰσιν οἱ τὸν λόγον τοῦ Θεοῦ ἀκούοντες καὶ ποιῶντες αὐτόν.
- 22 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν καὶ αὐτὸς ἐνέβη εἰς πλοῖον καὶ οἱ μαθηταὶ αὐτοῦ, καὶ εἶπεν πρὸς αὐτούς, Διέλθωμεν εἰς τὸ πέραν τῆς λίμνης· καὶ ἀνήχθησαν.
- 23 | πλεόντων δὲ αὐτῶν ἀφύπνωσεν. καὶ κατέβη λαίλαψ ἀέμου εἰς τὴν λίμνην, καὶ συνεπληροῦντο καὶ ἐκινδύνουν.
- 24 προσελθόντες δὲ διήγειραν αὐτόν λέγοντες, Ἐπιστάτα ἐπιστάτα, ἀπολλύμεθα. ὁ δὲ διεγερθεὶς ἐπετίμησεν τῷ ἀνέμῳ καὶ τῷ κλύδωνι τοῦ ὕδατος· καὶ ἐπαύσαντο, καὶ
- 25 ἐγένετο γαλήνη. εἶπεν δὲ αὐτοῖς, Ποῦ ἡ πίστις ὑμῶν; φοβηθέντες δὲ ἐθαύμασαν, λέγοντες πρὸς ἀλλήλους, Τίς ἄρα οὗτός ἐστιν, ὅτι καὶ τοῖς ἀνέμοις ἐπιτάσσει καὶ τῷ
- 26 ὕδατι [καὶ ὑπακούουσιν αὐτῷ]; Καὶ κατέπλευσαν εἰς τὴν χώραν τῶν Γερασηνῶν, ἥτις ἐστὶν ἀντιπέρα τῆς Γαλιλαίας.
- 27 ἐξελθόντι δὲ αὐτῷ ἐπὶ τὴν γῆν ὑπήντησεν αὐτῷ ἀνὴρ τις ἐκ τῆς πόλεως ὃς εἶχεν δαιμόνια ἐκ χρόνων ἱκανῶν καὶ οὐκ ἐνεδύσατο ἱμάτιον, καὶ ἐν οἰκίᾳ οὐκ ἔμενεν ἀλλ' ἐν τοῖς
- 28 μνήμασιν. ἰδὼν δὲ τὸν Ἰησοῦν καὶ ἀνακράξας προσέπεσεν αὐτῷ καὶ φωνῇ μεγάλῃ εἶπεν, Τί ἐμοὶ καὶ σοί, Ἰησοῦ Υἱὲ τοῦ Θεοῦ τοῦ Ὑψίστου; δέομαί σου, μὴ με βασανίσῃς.
- 29 παρήγγελλεν γὰρ τῷ πνεύματι τῷ ἀκαθάρτῳ ἐξελθεῖν ἀπὸ τοῦ ἀνθρώπου. πολλοῖς γὰρ χρόνοις συνηρπάκει αὐτόν, καὶ ἐδεσμεύετο ἀλύσειν καὶ πέδαις φυλασσόμενος, καὶ διαρῆσσω τὰ δεσμὰ ἡλαύνετο ἀπὸ τοῦ δαιμονίου εἰς τὰς

19-21: Mt. 12. 46-50, Mk. 3. 31-35. 22-25: Mt. 8. 18, 23-27, Mk. 4. 35-41. 26-39: Mt. 8. 28-34, Mk. 5. 1-20. 28: 1 K. 17. 18.

up which will not be known and revealed. Be careful then 18 how you hear; for to him who has, more <sup>a</sup> will be given, and from him who has not, even what he thinks that he has will be taken away."

His mother and His brothers came to Him, but were 19 unable to meet with Him because of the crowd. When 20 people were saying, "Your mother and Your brothers are standing outside wishing to see You," this was reported to Him. He answered them, "My mother and My brothers 21 are those who hear the Word \* of God and do it."

One day He and His disciples got into a boat and He 22 said to them, "Let us cross to the other side of the lake," and they set sail. As they were sailing He fell asleep. A 23 squall of wind came down on the lake, the boat was <sup>b</sup> filling, and they were in danger. They came and woke Him up, 24 saying, "Master, Master, we are perishing." Waking up He checked \* the wind and the rough water. They ceased and there was a calm. He said to them, "Where is your 25 faith?" They became afraid and were astonished, saying to one another, "Who then is this? He gives orders even to the winds and to the water, and they obey Him."<sup>c</sup>

They sailed to the district of the Gerasenes which is on 26 the side opposite to Galilee. When He went ashore a man 27 from the city met Him, who for a long time had had demons \* in him; he did not wear clothes, and he did not live in a house but in the tombs. When he saw Jesus he 28 shouted, fell down before Him and said in a loud voice, "Why are You interfering with me,<sup>d</sup> Jesus, Son of the Most High God? I beg You, do not torture me." For He was 29 commanding the unclean spirit \* to come out of the man. Many times it had seized him, and he used to be bound with chains and fetters, and was guarded; but he used to break the bonds and be driven by the demon into the

<sup>a</sup> More is not in the Greek.

<sup>b</sup> Lit., they were.

<sup>c</sup> Some witnesses omit, and they obey Him.

<sup>d</sup> Lit., What to me and to You?

30 ἐρήμους. ἐπηρώτησεν δὲ αὐτὸν ὁ Ἰησοῦς λέγων, Τί  
 σοί ἐστιν ὄνομα; ὁ δὲ εἶπεν, Λεγιών, ὅτι εἰσῆλθεν δαιμόνια  
 31 πολλὰ εἰς αὐτόν. καὶ παρεκάλουν αὐτὸν ἵνα μὴ ἐπιτάξῃ  
 32 αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν. ἦν δὲ ἐκεῖ ἀγέλη χοίρων  
 ἱκανῶν βοσκομένη ἐν τῷ ὄρει· καὶ παρεκάλουν αὐτὸν ἵνα  
 ἐπιτρέψῃ αὐτοῖς εἰς ἐκείνους εἰσελθεῖν· καὶ ἐπέτρεψεν  
 33 αὐτοῖς. ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου  
 εἰσῆλθον εἰς τοὺς χοίρους, καὶ ὤρμησεν ἡ ἀγέλη κατὰ τοῦ  
 34 κρημνοῦ εἰς τὴν λίμνην καὶ ἀπεπνίγη. ἰδόντες δὲ οἱ  
 βόσκοντες τὸ γεγεννημένον ἔφυγον καὶ ἀπελθόντες ἀπήγγει-  
 35 λαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. ἐξῆλθον δὲ ἰδεῖν τὸ  
 γεγονός, καὶ ἦλθον πρὸς τὸν Ἰησοῦν, καὶ εὔρον καθήμενον  
 τὸν ἄνθρωπον ἀφ' οὗ τὰ δαιμόνια ἐξῆλθεν ἱματισμένον καὶ  
 σωφρονούντα παρὰ τοὺς πόδας τοῦ Ἰησοῦ, καὶ ἐφοβή-  
 36 θησαν. ἀπήγγειλαν δὲ αὐτοῖς καὶ οἱ ἰδόντες πῶς ἐσώθη  
 37 ὁ δαμονισθείς. καὶ ἠρώτησεν αὐτὸν ἅπαν τὸ πλῆθος τῆς  
 περιχώρου τῶν Γερασηνῶν ἀπελθεῖν ἀπ' αὐτῶν, ὅτι  
 φόβῳ μεγάλῳ συνείχοντο· αὐτὸς δὲ ἐμβὰς εἰς τὸ πλοῖον  
 38 ὑπέστρεψεν. ἔδειτο δὲ αὐτοῦ ὁ ἀνὴρ ἀφ' οὗ ἐξεληλύθει  
 τὰ δαιμόνια εἶναι σὺν αὐτῷ· ἀπέλυσεν δὲ αὐτὸν λέγων,  
 39 | Ὑπόστρεφε εἰς τὸν οἶκόν σου, καὶ διηγοῦ ὅσα ἐποίησέν  
 σοι ὁ Θεός. καὶ ἀπῆλθεν καθ' ὅλην τὴν πόλιν κηρύσσων  
 ὅσα ἐποίησεν αὐτῷ ὁ Ἰησοῦς.  
 40 Ἐγένετο δὲ ἐν τῷ ὑποστρέφειν τὸν Ἰησοῦν ἀπεδέξατο  
 αὐτὸν ὁ ὄχλος· ἦσαν γὰρ πάντες προσδοκῶντες αὐτόν.  
 41 καὶ ἰδοὺ ἦλθεν ἀνὴρ ᾧ ὄνομα Ἰάειρος, καὶ αὐτὸς ἄρχων  
 τῆς συναγωγῆς ὑπῆρχεν· καὶ πεσὼν παρὰ τοὺς πόδας τοῦ  
 Ἰησοῦ παρεκάλει αὐτόν εἰσελθεῖν εἰς τὸν οἶκον αὐτοῦ,  
 42 ὅτι θυγάτηρ μονογενὴς ἦν αὐτῷ ὡς ἑτῶν δώδεκα καὶ  
 αὐτὴ ἀπέθνησκεν. Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτόν  
 43 οἱ ὄχλοι συνέπνιγον αὐτόν. καὶ γυνὴ οὖσα ἐν ρύσει αἵματος  
 ἀπὸ ἑτῶν δώδεκα, ἣτις ἰατροῖς προσαναλώσασα ὅλον

wilderness.<sup>a</sup> Jesus asked him, "What is your name?" 30  
He said, "Legion",<sup>b</sup> because many demons had gone  
into him. They entreated Him not to order them to go 31  
into the underworld.<sup>c</sup> A large herd of pigs was feeding 32  
there on the hill. They <sup>d</sup> entreated Him to give them  
permission to go into them. He gave them permission.  
The demons came out of the man and went into the pigs, 33  
and the herd rushed down the cliff into the lake and were  
drowned. When the herdsmen saw what had happened 34  
they fled; they went and spread the news through the city  
and the countryside. People came out to see what had 35  
happened. They came to Jesus and found the man from  
whom the demons had gone out, sitting clothed and sane at  
the feet of Jesus, and they were afraid. Eyewitnesses also 36  
told them how the demoniac \* had been made well. The 37  
whole population of the surrounding district of the Gera-  
senes asked Him to go away from them because they were  
seized with great fear. So He got into the boat and  
returned. The man from whom the demons had gone out 38  
begged to be with Him, but He sent him away, saying,  
"Return to your home, and tell what God has done for 39  
you." He went away and proclaimed throughout the  
city what Jesus had done for him.

As Jesus was returning, the crowd welcomed Him, for 40  
they were expecting Him. There came a man named 41  
Jairus; he was an officer of the synagogue.\* He fell at  
Jesus' feet and entreated Him to come to his home, because 42  
he had an only child, a daughter about twelve years old,  
and she was dying.

As He went along, the crowds were crushing Him. A 43  
woman had been suffering from hæmorrhage for twelve

<sup>a</sup> That is, uninhabited places.

<sup>b</sup> A legion was a division of the Roman army, numbering 6,000 men.

<sup>c</sup> That is, the abode of demons. <sup>d</sup> That is, the demons.

- 44 τὸν βίον οὐκ ἴσχυσεν ἀπ' οὐδενὸς θεραπευθῆναι, προσελ-  
 θοῦσα ὅπισθεν ἤψατο [τοῦ κρασπέδου] τοῦ ἱματίου  
 αὐτοῦ, καὶ παραχρῆμα ἔστη ἡ ρύσις τοῦ αἵματος αὐτῆς.  
 45 καὶ εἶπεν ὁ Ἰησοῦς, Τίς ὁ ἀψάμενός μου; ἀρνούμενων δὲ  
 πάντων εἶπεν ὁ Πέτρος καὶ οἱ σὺν αὐτῷ, Ἐπιστάτα,  
 οἱ ὄχλοι συνέχουσίν σε καὶ ἀποθλίβουσιν καὶ λέγεις,  
 46 Τίς ἐστίν ὁ ἀψάμενός μου; ὁ δὲ Ἰησοῦς εἶπεν, Ἡψατό μου  
 τις· ἐγὼ γὰρ ἔγνωνα δύναμιν ἐξεληλυθυῖαν ἀπ' ἐμοῦ.  
 47 ἰδοῦσα δὲ ἡ γυνὴ ὅτι οὐκ ἔλαθεν, τρέμουσα ἦλθεν καὶ  
 προσπεσούσα αὐτῷ δι' ἣν αἰτίαν ἤψατο αὐτοῦ ἀπήγγειλεν  
 αὐτῷ ἐνώπιον παντὸς τοῦ λαοῦ, καὶ ὡς ἰάθη παραχρῆμα.  
 48 ὁ δὲ εἶπεν αὐτῇ, Θυγάτηρ, ἡ πίστις σου σέσωκέν σε·  
 49 πορεύου εἰς εἰρήνην. Ἐτι αὐτοῦ λαλοῦντος ἔρχεται τις  
 παρὰ τοῦ ἀρχισυναγώγου λέγων αὐτῷ ὅτι Τέθνηκεν ἡ  
 50 θυγάτηρ σου· μηκέτι σκύλλε τὸν Διδάσκαλον. ὁ δὲ Ἰησοῦς  
 ἀκούσας ἀπεκρίθη αὐτῷ λέγων, Μὴ φοβοῦ· μόνον πίστευε,  
 51 καὶ σωθήσεται. ἔλθων δὲ εἰς τὴν οἰκίαν οὐκ ἀφῆκεν  
 εἰσελθεῖν τινα σὺν αὐτῷ εἰ μὴ Πέτρον καὶ Ἰωάννην καὶ  
 Ἰάκωβον καὶ τὸν πατέρα τῆς παιδὸς καὶ τὴν μητέρα.  
 52 ἔκλαιον δὲ πάντες καὶ ἐκόπτοντο αὐτήν. ὁ δὲ εἶπεν, Μὴ  
 53 κλαίετε· οὐκ ἀπέθανεν ἀλλὰ καθεύδει. καὶ κατεγέλων  
 54 αὐτοῦ, εἰδότες ὅτι ἀπέθανεν. αὐτὸς δὲ κρατήσας τῆς  
 55 χειρὸς αὐτῆς ἐφώνησεν λέγων, Ἡ παῖς, ἔγειρε. καὶ  
 ἐπέστρεψεν τὸ πνεῦμα αὐτῆς, καὶ ἀνέστη παραχρῆμα, καὶ  
 56 διέταξεν αὐτῇ δοθῆναι φαγεῖν. καὶ ἐξέστησαν οἱ γονεῖς  
 αὐτῆς· ὁ δὲ παρήγγειλεν αὐτοῖς μηδενὶ εἰπεῖν τὸ  
 γεγονός.
- 9<sub>1</sub> Συνκαλεσάμενος δὲ τοὺς δώδεκα ἔδωκεν αὐτοῖς δύναμιν  
 καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια καὶ νόσους θεραπεύειν·  
 2 καὶ ἀπέστείλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ  
 3 Θεοῦ καὶ ἰᾶσθαι τοὺς ἀσθενοῦντας, καὶ εἶπεν πρὸς αὐτούς,  
 Μηδὲν αἴρετε εἰς τὴν ὁδόν, μήτε ράβδον μήτε πήραν μήτε

years, and although she had spent all her means on doctors, she could not be healed by any of them. She came up 44 behind and touched the fringe <sup>a</sup> of His garment; and at once her hæmorrhage stopped. Jesus said, "Who is it that 45 touched Me?" When all were denying it, Peter and those with him said, "Master, the crowds are hemming You in, and pressing on You, and You say, 'Who is it that touched Me?'" But Jesus said, "Someone did touch Me; for I 46 felt that power had gone out from Me." The woman, 47 seeing that she had not escaped notice, came trembling and fell down before Him. In the presence of all the people \* she told Him the reason why she had touched Him, and that she had been cured at once. He said to her, "Daughter, 48 your faith has made you well. *Go in peace.*"

While He was still speaking, someone came from the 49 house of the officer of the synagogue \* and said to him, "Your daughter is dead. Do not worry the Teacher \* any more." Jesus heard it and said to <sup>b</sup> him, "Do not be 50 afraid. Only believe, and she will get well." When He 51 came into the house He allowed no one to go in with Him but Peter, John and James, and the child's father and mother. All were weeping and beating their breasts for her. He 52 said, "Do not weep. She has not died, she is asleep." They jeered at Him, knowing that she had died. Grasping 53, 54 her hand He cried, "Get up, child." Her spirit returned, 55 and she got up at once. He gave orders that something be given her to eat. Her parents were astounded, but He 56 commanded them not to tell anyone what had happened.

When He had called the Twelve together He gave them 9 power and authority over all demons \* and to heal diseases; and He sent them to proclaim the Kingdom of God \* and 2 to cure the sick. He said to them, "Take nothing for the 3 road, no staff, no bag, no bread,\* no money; do not have

<sup>a</sup> Or, *tassel*. Some witnesses omit, *the fringe of*.

<sup>b</sup> Lit., *answered*.

- 4 ἄρτον μήτε ἀργύριον μήτε ἀνὰ δύο χιτῶνας ἔχειν. καὶ εἰς  
 ἣν ἂν οἰκίαν εἰσέλθῃτε, ἐκεῖ μένετε καὶ ἐκεῖθεν ἐξέρχεσθε.  
 5 καὶ ὅσοι ἐὰν μὴ δέχωνται ὑμᾶς, ἐξερχόμενοι ἀπὸ τῆς πόλεως  
 ἐκείνης καὶ τὸν κοινορτὸν ἀπὸ τῶν ποδῶν ὑμῶν ἀποτι-  
 6 νάσσετε εἰς μαρτύριον ἐπ' αὐτούς. ἐξερχόμενοι δὲ διήρχοντο  
 7 χοῦ. Ἦκουσεν δὲ Ἡρώδης ὁ τετραάρχης τὰ γινόμενα  
 ὑπ' αὐτοῦ πάντα, καὶ διηπόρει διὰ τὸ λέγεσθαι ὑπὸ τινων  
 8 ὅτι Ἰωάννης ἡγέρθη ἐκ νεκρῶν, ὑπὸ τινων δὲ ὅτι Ἡλείας  
 ἐφάνη, ἄλλων δὲ ὅτι προφήτης εἰς τῶν ἀρχαίων ἀνέστη.  
 9 καὶ εἶπεν ὁ Ἡρώδης, Ἰωάννην ἐγὼ ἀπεκεφάλισα· τίς δέ  
 ἐστὶν οὗτος περὶ οὗ ἐγὼ ἀκούω τοιαῦτα; καὶ ἐξήτει ἰδεῖν  
 10 αὐτόν. Καὶ ὑποστρέψαντες οἱ ἀπόστολοι διηγήσαντο  
 αὐτῷ ὅσα ἐποίησαν. Καὶ παραλαβὼν αὐτοὺς ὑπεχώρησεν  
 11 κατ' ἰδίαν εἰς πόλιν καλουμένην Βηθσαῖδα. οἱ δὲ ὄχλοι  
 γνόντες ἠκολούθησαν αὐτῷ· καὶ ἀποδεξάμενος αὐτοὺς  
 ἐλάλει αὐτοῖς περὶ τῆς βασιλείας τοῦ Θεοῦ, καὶ τοὺς  
 12 χρειαίαν ἔχοντας θεραπείας ἱάτο. Ἡ δὲ ἡμέρα ἤρξατο  
 κλίνειν· προσελθόντες δὲ οἱ δώδεκα εἶπαν αὐτῷ, Ἀπό-  
 λυσον τὸν ὄχλον, ἵνα πορευθέντες εἰς τὰς κύκλῳ κώμας καὶ  
 τοὺς ἀγροὺς καταλύσωσιν καὶ εὐρωσιν ἐπισιτισμόν, ὅτι  
 13 ὧδε ἐν ἐρήμῳ τόπῳ ἐσμέν. εἶπεν δὲ πρὸς αὐτούς, Δότε  
 αὐτοῖς ὑμεῖς φαγεῖν. οἱ δὲ εἶπαν, Οὐκ εἰσὶν ἡμῖν πλεῖον  
 ἢ ἄρτοι πέντε καὶ ἰχθύες δύο, εἰ μήτι πορευθέντες ἡμεῖς  
 14 ἀγοράσωμεν εἰς πάντα τὸν λαὸν τοῦτον βρώματα. ἦσαν  
 γὰρ ὡσεὶ ἄνδρες πεντακισχίλιοι. εἶπεν δὲ πρὸς τοὺς  
 μαθητὰς αὐτοῦ, Κατακλίνατε αὐτοὺς κλισίας ὡσεὶ ἀνὰ  
 15 πεντήκοντα. καὶ ἐποίησαν οὕτως καὶ κατέκλιναν ἅπαντας.  
 16 λαβὼν δὲ τοὺς πέντε ἄρτους καὶ τοὺς δύο ἰχθύας, ἀναβλέψας  
 εἰς τὸν οὐρανὸν εὐλόγησεν αὐτοὺς καὶ κατέκλασεν, καὶ

7-9: Mt. 14. 1-2, Mk. 6. 14-16. 10-17: Mt. 14. 13-21, Mk. 6. 30-44,  
 Jn. 6. 1-13.



two tunics apiece. Whatever house you enter, there stay 4  
and from there go away. As for those who do not welcome 5  
you, when you go out of that city shake off even the dust  
from your feet as a testimony \* against them.” They 6  
departed and went through village after village, preaching  
the Good News \* and healing everywhere.

Herod the Tetrarch <sup>a</sup> heard of all the things that were 7  
being done by Him. He was perplexed because it was  
being said by some that John had risen from the dead, by 8  
some that Elijah had appeared, and by others that one of  
the prophets of old had risen again. Herod said, “ I be- 9  
headed John; who is this about whom I hear such things? ”  
and he was seeking to see Him.

The apostles \* returned and told Him all that they had 10  
done. He took them and withdrew in private to a city  
called Bethsaida; but the crowds found out and followed 11  
Him. Having welcomed them He spoke to them about the  
Kingdom of God,\* and He cured those who were in need  
of healing.

Towards evening the Twelve came and said to Him, 12  
“ Send the crowd away, that they may go to the surround-  
ing villages and the farms, and find lodging and food, be-  
cause here we are in a solitary place.” He said to them, 13  
“ You give <sup>b</sup> them something to eat.” They said, “ We  
have no more than five loaves and two fishes, unless  
we are to go ourselves and buy food for all this company ”;  
for they were about five thousand men. He said to His 14  
disciples, “ Seat \* them in groups of about fifty.” They 15  
did so and seated them all. He took the five loaves and the 16  
two fishes, looked up to heaven, said a blessing over them

<sup>a</sup> See note on 3. 1.

<sup>b</sup> Imperative.

- 17 ἐδίδου τοῖς μαθηταῖς παρατιθέναι τῷ ὄχλῳ. καὶ ἔφαγον  
καὶ ἐχορτάσθησαν πάντες· καὶ ἤρθη τὸ περισσεῦσαν  
αὐτοῖς κλασμάτων κόφινοι δώδεκα.
- 18 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν προσευχόμενον κατὰ  
μόνας συνήσαν αὐτῷ οἱ μαθηταί, καὶ ἐπηρώτησεν αὐτοὺς  
19 λέγων, Τίνα με λέγουσιν οἱ ὄχλοι εἶναι; οἱ δὲ ἀποκριθέντες  
εἶπαν, Ἰωάννην τὸν Βαπτιστήν, ἄλλοι δὲ Ἠλείαν, ἄλλοι  
20 δὲ ὅτι προφήτης τις τῶν ἀρχαίων ἀνέστη. εἶπεν δὲ αὐτοῖς,  
Ἵμεῖς δὲ τίνα με λέγετε εἶναι; ἀποκριθεὶς δὲ ὁ Πέτρος  
21 εἶπεν, Τὸν Χριστὸν τοῦ Θεοῦ. ὁ δὲ ἐπιτιμήσας αὐτοῖς  
22 παρήγγειλεν μηδενὶ λέγειν τοῦτο, εἰπὼν ὅτι Δεῖ τὸν Υἱὸν  
τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ἀπὸ  
τῶν πρεσβυτέρων καὶ ἀρχιερέων καὶ γραμματέων καὶ  
23 ἀποκτανθῆναι καὶ τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. Ἔλεγεν  
δὲ πρὸς πάντας, Εἴ τις θέλει ὀπίσω μου ἔρχεσθαι, ἀπαρνη-  
σάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καθ' ἡμέραν,  
24 καὶ ἀκολουθεῖτω μοι. ὃς γὰρ ἂν θέλῃ τὴν ψυχὴν αὐτοῦ  
σῶσαι, ἀπολέσει αὐτήν· ὃς δ' ἂν ἀπολέσῃ τὴν ψυχὴν  
25 αὐτοῦ ἕνεκεν ἐμοῦ, οὗτος σώσει αὐτήν. τί γὰρ ὠφελεῖται  
ἄνθρωπος κερδήσας τὸν κόσμον ὅλον ἑαυτὸν δὲ ἀπολέσας  
26 ἢ ζημιωθείς; ὃς γὰρ ἂν ἐπαισχυνθῇ με καὶ τοὺς ἐμούς,  
τοῦτον ὁ Υἱὸς τοῦ ἀνθρώπου ἐπαισχυθήσεται, ὅταν  
ἔλθῃ ἐν τῇ δόξῃ αὐτοῦ καὶ τοῦ Πατρὸς καὶ τῶν ἁγίων  
27 ἀγγέλων. λέγω δὲ ὑμῖν ἀληθῶς, εἰσὶν τινες τῶν ὧδε  
ἐστηκότων οἱ οὐ μὴ γεύσωνται θανάτου ἕως ἂν ἴδωσιν τὴν  
βασιλείαν τοῦ Θεοῦ.
- 28 Ἐγένετο δὲ μετὰ τοὺς λόγους τούτους ὥσεί ἡμέρᾳ  
ὀκτώ, καὶ παραλαβὼν Πέτρον καὶ Ἰωάννην καὶ Ἰάκωβον  
29 ἀνέβη εἰς τὸ ὄρος προσεύξασθαι. καὶ ἐγένετο ἐν τῷ  
προσεύχεσθαι αὐτὸν τὸ εἶδος τοῦ προσώπου αὐτοῦ ἕτερον  
30 καὶ ὁ ἱματισμὸς αὐτοῦ λευκὸς ἑξαστράπτων. καὶ ἰδοὺ  
ἄνδρες δύο συνελάλουν αὐτῷ, οἵτινες ἦσαν Μωϋσῆς καὶ

18-27: Mt. 16. 13-28, Mk. 8. 27-9. 1. 28-36: Mt. 17. 1-8, Mk. 9. 2-8.

and broke them; and He gave them to the disciples to set before the crowd. All ate and were filled; and what 17 they left over was taken up, twelve baskets of pieces.

When He was praying privately the disciples were with 18 Him, and He asked them, "Who do the crowds say that I am?" They answered, "' John the Baptizer'; others 19 say, ' Elijah ', and others that one of the prophets of old has risen again." He said to them, "But you, who do you say that 20 I am?" Peter answered, "God's Messiah.\*" He com- 21 manded them strictly not to tell this to anyone, and said, 22 "The Son of Man \* must suffer much, be repudiated by the elders,\* the chief priests \* and the scribes,\* be put to death and rise again on the third day."

He said to all, "If any man wishes to come after Me, let 23 him disown himself, take up his cross daily and follow Me. For whoever wishes to save his life shall lose it; but who- 24 ever loses his life for My sake, that man shall save it. For 25 what does it benefit a man if he gains the whole world but loses or forfeits himself? For whoever is ashamed of Me 26 and of Mine, the Son of Man will be ashamed of him, when He comes in His glory and in the glory of the Father and the holy angels.\* I tell you truly, there are some of those 27 standing here who will not taste <sup>a</sup> death until they see the Kingdom of God.\*"

About eight days after these sayings He took Peter, John 28 and James and went up into the mountain to pray. While 29 He was praying the appearance of His face became different and His clothing white and dazzling. Two men, who were 30

<sup>a</sup> That is, *experience or suffer.*

- 31 Ἡλείας, | οἱ ὀφθέντες ἐν δόξῃ ἔλεγον τὴν ἔξοδον αὐτοῦ, ἣν  
 32 ἡμελλεν πληροῦν εἰς Ἱερουσαλημ. ὁ δὲ Πέτρος καὶ οἱ σὺν  
 αὐτῷ ἦσαν βεβαρημένοι ὕπνῳ· διαγρηγορήσαντες δὲ  
 εἶδαν τὴν δόξαν αὐτοῦ καὶ τοὺς δύο ἄνδρας τοὺς συνεστῶ-  
 33 τας αὐτῷ. καὶ ἐγένετο ἐν τῷ διαχωρίζεσθαι αὐτοὺς ἀπ'  
 αὐτοῦ εἶπεν ὁ Πέτρος πρὸς τὸν Ἰησοῦν, Ἐπιστάτα,  
 καλὸν ἐστὶν ἡμᾶς ὧδε εἶναι, καὶ ποιήσωμεν σκηνὰς τρεῖς,  
 μίαν σοὶ καὶ μίαν Μωϋσεῖ καὶ μίαν Ἡλεία, μὴ εἰδῶς ὃ  
 34 λέγει. ταῦτα δὲ αὐτοῦ λέγοντος ἐγένετο νεφέλη καὶ ἐπε-  
 σκίαζεν αὐτούς· ἐφοβήθησαν δὲ ἐν τῷ εἰσελθεῖν αὐτοὺς εἰς  
 35 τὴν νεφέλην. καὶ φωνὴ ἐγένετο ἐκ τῆς νεφέλης λέγουσα,  
 Οὗτός ἐστιν ὁ Υἱός μου ὁ ἐκλεκτός, αὐτοῦ ἀκούετε.  
 36 | καὶ ἐν τῷ γενέσθαι τὴν φωνὴν εὐρέθη Ἰησοῦς μόνος. καὶ  
 αὐτοὶ ἐσίγησαν καὶ οὐδενὶ ἀπήγγειλαν ἐν ἐκείναις ταῖς  
 ἡμέραις οὐδὲν ὧν ἑώρακαν.  
 37 Ἐγένετο δὲ ἐν τῇ ἐξῆς ἡμέρᾳ κατελθόντων αὐτῶν ἀπὸ  
 38 τοῦ ὄρους συνήντησεν αὐτῷ ὄχλος πολὺς. καὶ ἰδοὺ ἀνὴρ  
 ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων, Διδάσκαλε, δέομαί σου  
 39 ἐπιβλέψαι ἐπὶ τὸν υἱόν μου, ὅτι μονογενὴς ἐστίν μοι, | καὶ  
 ἰδοὺ πνεῦμα λαμβάνει αὐτόν, καὶ ἐξαίφνης κράζει καὶ  
 σπαράσσει αὐτόν μετὰ ἄφρου, καὶ μόλις ἀποχωρεῖ ἀπ'  
 40 αὐτοῦ συντρίβον αὐτόν· καὶ ἐδεήθη τῶν μαθητῶν σου  
 41 ἵνα ἐκβάλλωσιν αὐτό, καὶ οὐκ ἠδυνήθησαν. ἀποκριθεὶς  
 δὲ ὁ Ἰησοῦς εἶπεν, Ὡ γυνεὰ ἄπιστος [καὶ διεστραμμένη],  
 ἕως πότε ἔσομαι πρὸς ὑμᾶς καὶ ἀνέξομαι ὑμῶν; προσάγαγε  
 42 ὧδε τὸν υἱόν σου. ἔτι δὲ προσερχομένου αὐτοῦ ἔρρηξεν  
 αὐτόν τὸ δαιμόνιον καὶ συνεσπάραξεν· ἐπετίμησεν ὁ  
 Ἰησοῦς τῷ πνεύματι τῷ ἀκαθάρτῳ, καὶ ἴασατο τὸν παῖδα  
 43 καὶ ἀπέδωκεν αὐτόν τῷ πατρὶ αὐτοῦ. ἐξεπλήσσοντο δὲ  
 πάντες ἐπὶ τῇ μεγαλειότητι τοῦ Θεοῦ.  
 Πάντων δὲ θαυμαζόντων ἐπὶ πᾶσιν οἷς ἐποίει εἶπεν  
 44 πρὸς τοὺς μαθητὰς αὐτοῦ, Θέσθε ὑμεῖς εἰς τὰ ὦτα ὑμῶν  
 τοὺς λόγους τούτους· ὁ γὰρ Υἱὸς τοῦ ἀνθρώπου μέλλει  
 35 Ps. 2. 7, Is. 42. 1, Dt. 18. 15, 19. 37-45 Mt. 17. 14-23, Mk. 9. 14-32.

Moses and Elijah, were talking with Him. They appeared <sup>31</sup> with glory and spoke of His departure,<sup>a</sup> which He was to fulfil at Jerusalem. Peter and those with him were weighed <sup>32</sup> down with sleep; but when they were wide awake they saw His glory and the two men who were standing with Him. While they <sup>b</sup> were parting from Him Peter said to Jesus, <sup>33</sup> "Master, it is good that we are here; let us make three booths,<sup>c</sup> one for You, one for Moses and one for Elijah," not knowing what he was saying. As he was saying this a <sup>34</sup> cloud came and overshadowed them; they were afraid when they entered the cloud. A voice came from the <sup>35</sup> cloud, "This is My *chosen Son*; *listen to Him*." After the <sup>36</sup> voice Jesus was found alone. They kept silence and told no one in those days anything of what they had seen.

The next day when they had come down from the <sup>37</sup> mountain a great crowd met Him. A man from the crowd <sup>38</sup> cried out, "Teacher,\* I beg You to look at <sup>d</sup> my son, for he is my only child, and a spirit takes him and <sup>e</sup> suddenly <sup>39</sup> shouts; it convulses him and he foams at the mouth; it leaves him only with difficulty, wearing him out. I begged <sup>40</sup> Your disciples to drive it out, but they could not." Jesus <sup>41</sup> answered, "O unbelieving and perverted <sup>f</sup> generation, how long shall I be with you and have patience with you? Bring your son here." While he was still on the way the <sup>42</sup> demon \* threw him down and convulsed him. But Jesus checked \* the unclean spirit,\* cured the boy and gave him back to his father. They were all amazed at God's majesty. <sup>43</sup>

While everyone was astonished at all that He was doing, He said to His disciples, "Pay attention to these words; <sup>44</sup> they are for you:<sup>g</sup> The Son of Man \* is to be delivered into

<sup>a</sup> Lit., *exodus*.

<sup>b</sup> That is, Moses and Elijah.

<sup>c</sup> That is, temporary shelters.

<sup>d</sup> The Greek implies looking at with favour.

<sup>e</sup> Or, *and he*.

<sup>f</sup> Some witnesses omit, *and perverted*.

<sup>g</sup> Lit., *You, put these words in your ears*.

45 παραδίδοσθαι εἰς χεῖρας ἀνθρώπων. οἱ δὲ ἡγνούν το  
 ῥήμα τοῦτο, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν ἵνα μὴ  
 αἰσθωνται αὐτό, καὶ ἐφοβούντο ἐπερωτῆσαι αὐτὸν περὶ  
 46 τοῦ ῥήματος τούτου. Εἰσῆλθεν δὲ διαλογισμὸς ἐν αὐτοῖς,  
 47 τὸ τίς ἂν εἴη μείζων αὐτῶν. ὁ δὲ Ἰησοῦς εἰδὼς τὸν  
 διαλογισμὸν τῆς καρδίας αὐτῶν, ἐπιλαβόμενος παιδίον  
 48 ἔστησεν αὐτὸ παρ' ἐαυτῷ, | καὶ εἶπεν αὐτοῖς, "Ὅς ἐὰν  
 δέξηται τὸ παιδίον τοῦτο ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται·  
 καὶ ὅς ἐὰν ἐμὲ δέξηται, δέχεται τὸν ἀποστείλαντά με· ὁ γὰρ  
 μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων, οὗτός ἐστιν μέγας.  
 49 Ἀποκριθεὶς δὲ ὁ Ἰωάννης εἶπεν, Ἐπιστάτα, εἰδομέν τινα  
 ἐν τῷ ὀνόματί σου ἐκβάλλοντα τὰ δαιμόνια, καὶ ἐκωλύομεν  
 50 αὐτόν, ὅτι οὐκ ἀκολουθεῖ μεθ' ἡμῶν. καὶ εἶπεν πρὸς  
 αὐτὸν ὁ Ἰησοῦς, Μὴ κωλύετε· ὅς γὰρ οὐκ ἔστιν καθ'  
 ὑμῶν, ὑπὲρ ὑμῶν ἐστιν.

51 Ἐγένετο δὲ ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς  
 ἀναλήψεως αὐτοῦ καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστή-  
 52 ριζεν τοῦ πορεύεσθαι εἰς Ἱερουσαλημ, καὶ ἀπέστειλεν  
 ἀγγέλους πρὸ προσώπου αὐτοῦ. καὶ πορευθέντες εἰσῆλ-  
 53 θον εἰς κώμην Σαμαρειτῶν, ὥστε ἐτοιμάσαι αὐτῷ· καὶ  
 οὐκ ἐδέξαντο αὐτόν, ὅτι τὸ πρόσωπον αὐτοῦ ἦν πορευό-  
 54 μενον εἰς Ἱερουσαλημ. ἰδόντες δὲ οἱ μαθηταὶ αὐτοῦ  
 Ἰάκωβος καὶ Ἰωάννης εἶπαν, Κύριε, θέλεις εἴπωμεν πῦρ  
 55 καταβῆναι ἀπὸ τοῦ οὐρανοῦ καὶ ἀναλῶσαι αὐτούς; στρα-  
 φεῖς δὲ ἐπετίμησεν αὐτοῖς καὶ εἶπεν, Οὐκ οἶδατε ποίου  
 56 πνεύματος ἐστε ὑμεῖς. ὁ γὰρ Υἱὸς τοῦ ἀνθρώπου οὐκ  
 ἦλθεν ψυχὰς ἀνθρώπων ἀπολέσαι ἀλλὰ σῶσαι. καὶ  
 ἐπορεύθησαν εἰς ἑτέραν κώμην.  
 57 Ἐγένετο δὲ πορευομένων αὐτῶν ἐν τῇ ὁδῷ εἰπέν τις  
 πρὸς αὐτόν, Ἀκολουθήσω σοι ὅπου ἐὰν ἀπέρχῃ, Κύριε.  
 58 καὶ εἶπεν αὐτῷ ὁ Ἰησοῦς, Αἱ ἀλώπεκες φωλεοὺς ἔχουσιν

**46-48:** Mt. 18. 1-5, Mk. 9. 33-37. **49-50:** Mk. 9. 38-41. **54:** 2 K. 1.  
 10, 12. **57-60:** Mt. 8. 19-22.

the hands of men.” They did not understand this saying, 45  
and it was hidden from them that they might not see <sup>a</sup> its  
meaning; and they were afraid to ask Him about this  
saying.

A debate arose among them as to which of them was the 46  
greatest. Jesus knew what they were debating in their 47  
minds,\* and taking hold of a child He set him <sup>b</sup> by His side.  
He said to them, “Whoever receives this child in My name \* 48  
receives Me; and whoever receives Me receives Him who  
sent Me; for the least among you all, he is the greatest.”

John answered, “Master, we saw someone driving out 49  
demons \* in Your name, and we stopped him because he  
was not following You <sup>c</sup> with us.” Jesus said to him, 50  
“Let none of you stop him; he who is not against you is  
for you.”

When the time of His being taken up <sup>d</sup> was coming near,<sup>e</sup> 51  
He set His face to go to Jerusalem, and He sent messengers 52  
ahead of Him. They went and entered a village of the  
Samaritans to prepare for Him; but they did not receive 53  
Him because He was going in the direction of Jerusalem.  
When His disciples James and John saw it they said, “Sir,\* 54  
do You wish us to bid *fire to come down from heaven and consume*  
them?” Turning round He checked \* them and said, 55  
“You do not know to what spirit you belong, for the Son 56  
of Man \* did not come to destroy men’s lives but to save  
them.” And they went to another village.

As they were going along the road someone said to Him, 57  
“I shall follow You wherever You go, Sir.\*” Jesus said to 58

<sup>a</sup> Or, so that they did not see.

<sup>c</sup> You is not in the Greek.

<sup>e</sup> Lit., coming to fulfilment.

<sup>b</sup> Or, her.

<sup>d</sup> That is, to heaven.

καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνώσεις, ὁ δὲ Υἱὸς τοῦ  
 59 ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνει. Εἶπεν δὲ  
 πρὸς ἕτερον, Ἀκολουθεὶ μοι. ὁ δὲ εἶπεν, Ἐπίτρεψόν μοι  
 60 ἀπελθόντι πρῶτον θάψαι τὸν πατέρα μου. εἶπεν δὲ αὐτῷ,  
 Ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, σὺ  
 61 δὲ ἀπελθὼν διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ. Εἶπεν  
 δὲ καὶ ἕτερος, Ἀκολουθήσω σοι, Κύριε· πρῶτον δὲ  
 62 ἐπίτρεψόν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκόν μου. εἶπεν  
 δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Οὐδεὶς ἐπιβαλλὼν τὴν χεῖρα  
 αὐτοῦ ἐπ' ἄροτρον καὶ βλέπων εἰς τὰ ὀπίσω εὐθετός ἐστιν  
 εἰς τὴν βασιλείαν τοῦ Θεοῦ.

- 101 Μετὰ δὲ ταῦτα ἀνέδειξεν [ὁ Κύριος] καὶ ἑτέρους ἑβδομή-  
 κοντα δύο, καὶ ἀπέστειλεν αὐτοὺς ἀνὰ δύο πρὸ προσώπου  
 αὐτοῦ εἰς πᾶσαν πόλιν καὶ τόπον οὗ ἤμελλεν αὐτὸς ἔρχεσθαι.  
 2 ἔλεγεν δὲ πρὸς αὐτούς, Ὁ μὲν θερισμὸς πολὺς, οἱ δὲ  
 ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ Κυρίου τοῦ θερισμοῦ  
 3 ὅπως ἐκβάλλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ. ὑπάγετε·  
 4 ἰδοὺ ἐγὼ ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. μὴ  
 βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποδήματα· καὶ  
 5 μηδὲνα κατὰ τὴν ὁδὸν ἀσπάσησθε. εἰς ἣν δ' ἂν οἰκίαν  
 6 εἰσέρχησθε, πρῶτον λέγετε, Εἰρήνη τῷ οἴκῳ τούτῳ. καὶ  
 ἐὰν ἡ ἐκεῖ υἱὸς εἰρήνης, ἐπαναπαίσεται ἐπ' αὐτὸν ἡ  
 7 εἰρήνη ὑμῶν· εἰ δὲ μή γε, ἐφ' ὑμᾶς ἀνακάμψει. ἐν αὐτῇ  
 δὲ τῇ οἰκίᾳ μένετε, ἔσθοντες καὶ πίνοντες τὰ παρ' αὐτῶν·  
 ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. μὴ μεταβαίνετε  
 8 ἐξ οἰκίας εἰς οἰκίαν. καὶ εἰς ἣν ἂν πόλιν εἰσέρχησθε καὶ  
 9 δέχωνται ὑμᾶς, ἐσθίετε τὰ παρατιθέμενα ὑμῖν, | καὶ θεραπεύ-  
 ετε τοὺς ἐν αὐτῇ ἀσθενεῖς, καὶ λέγετε αὐτοῖς, Ἠγγικεν  
 10 ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. εἰς ἣν δ' ἂν πόλιν εἰσ-  
 ἔρχησθε καὶ μὴ δέχωνται ὑμᾶς, ἐξελθόντες εἰς τὰς πλατείας  
 11 αὐτῆς εἴπατε, Καὶ τὸν κοινορτόν τὸν κολληθέντα ἡμῖν ἐκ  
 τῆς πόλεως ὑμῶν εἰς τοὺς πόδας ἡμῶν ἀπομασσόμεθα  
 ὑμῖν· πλὴν τοῦτο γινώσκετε, ὅτι ἡγγικεν ἐφ' ὑμᾶς ἡ

1-12: Mt. 10. 7-16, Mk. 6. 7-11.



him, "Foxes have holes and birds of the air have resting-places, but the Son of Man has nowhere to lay His head." He said to another, "Follow Me." But he said, "Permit 59 me first to go and bury my father." But He said to him, 60 "Leave the dead to bury their dead, but you, go and spread the news of the Kingdom of God.\*" Another said, "I 61 shall follow You, Sir; but permit me first to bid farewell to those at home." Jesus said to him, "No one who puts 62 his hand to the plough and then looks back is useful for the Kingdom of God."

After this the Lord <sup>a</sup> appointed seventy-two others and sent 10 them ahead of Him two by two to every city and place where He Himself intended to go. He said to them, "The 2 harvest indeed is great, but the workers are few. Pray therefore the Lord of the harvest to send workers out into His harvest. Go; I am sending you out as lambs in the 3 midst of wolves. Do not carry a purse or a bag or sandals; 4 and do not greet anyone on the road. Whatever house you 5 enter, first say, 'Peace be to this house.' If a man <sup>b</sup> of 6 peace is there your peace will rest on him; if not, it will come back to you. Remain in that house, eating and 7 drinking what they provide, for a worker deserves his wages. Do not remove from one house to another. What- 8 ever city you enter and they receive you, eat what is set before you; heal the sick who are there; and say to them, 9 'The Kingdom of God \* has drawn near to you.' What- 10 ever city you enter and they do not receive you, go out into its streets and say, 'Even the dust which has stuck to our 11 feet from your city we wipe off against you;<sup>c</sup> but know this,

<sup>a</sup> Some witnesses omit, *the Lord*.

<sup>b</sup> Lit., *son* (see Glossary).

<sup>c</sup> Or, *in your presence*, or, *as a sign for you* (cf. 9. 5).

- 12 βασιλεία τοῦ Θεοῦ. λέγω ὑμῖν ὅτι Σοδόμοις ἐν τῇ ἡμέρᾳ  
 13 ἐκείνῃ ἀνεκτότερον ἔσται ἢ τῇ πόλει ἐκείνῃ. Οὐαί σοι,  
 Χοραζεῖν, οὐαί σοι, Βηθσαῖδα· ὅτι εἰ ἐν Τύρῳ καὶ Σιδῶνι  
 ἐγενήθησαν αἱ δυνάμεις αἱ γινόμεναι ἐν ὑμῖν, πάλαι ἂν ἐν  
 14 σάκκῳ καὶ σποδῷ καθήμενοι μετενόησαν. πλὴν Τύρῳ καὶ  
 15 Σιδῶνι ἀνεκτότερον ἔσται ἐν τῇ κρίσει ἢ ὑμῖν. καὶ σύ,  
 Καφαρναουμ, ἡ ἕως οὐρανοῦ ὑψωθείσα, ἕως τοῦ Ἀΐδου  
 16 καταβιβασθήσῃ. Ὁ ἀκούων ὑμῶν ἐμοῦ ἀκούει, καὶ ὁ  
 ἀθετὼν ὑμᾶς ἐμὲ ἀθετεῖ· ὁ δὲ ἐμὲ ἀθετῶν ἀθετεῖ τὸν  
 17 ἀποστείλαντά με. Ὑπέστρεψαν δὲ οἱ ἐβδομήκοντα δύο  
 μετὰ χαρᾶς λέγοντες, Κύριε, καὶ τὰ δαιμόνια ὑποτάσσεται  
 18 ἡμῖν ἐν τῷ ὀνόματί σου. εἶπεν δὲ αὐτοῖς, Ἐθεώρουν τὸν  
 19 Σατανᾶν ὡς ἀστραπὴν πεσόντα ἐκ τοῦ οὐρανοῦ. ἰδοὺ  
 δίδωμι ὑμῖν τὴν ἐξουσίαν τοῦ πατεῖν ἐπάνω ὄφρων καὶ  
 σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ, καὶ  
 20 οὐδὲν ὑμᾶς οὐ μὴ ἀδικήσῃ. πλὴν ἐν τούτῳ μὴ χαίρετε  
 ὅτι τὰ πνεύματα ὑμῖν ὑποτάσσεται, χαίρετε δὲ ὅτι τὰ  
 21 ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς. Ἐν αὐτῇ τῇ ὥρᾳ  
 ἡγαλιάσατο ἐν τῷ Πνεύματι καὶ εἶπεν, Ἐξομολογοῦμαι  
 σοι, Πάτερ, Κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέ-  
 κρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας  
 αὐτὰ νηπίοις· ναί, ὁ Πατήρ, ὅτι οὕτως ἐγένετο εὐδοκία  
 22 ἔμπροσθέν σου. καὶ στραφεῖς πρὸς τοὺς μαθητὰς εἶπεν,  
 Πάντα παρεδόθη μοι ὑπὸ τοῦ Πατρός μου, καὶ οὐδεὶς  
 γινώσκει τίς ἐστιν ὁ Υἱὸς εἰ μὴ ὁ Πατήρ, καὶ τίς ἐστιν ὁ  
 Πατήρ εἰ μὴ Υἱὸς καὶ ᾧ ἂν βούληται ὁ Υἱὸς ἀποκαλύψαι.  
 23 Καὶ στραφεῖς πρὸς τοὺς μαθητὰς κατ' ἰδίαν εἶπεν, Μακάριοι  
 24 οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. λέγω ὑμῖν ὅτι πολ-  
 λοι προφῆται καὶ βασιλεῖς ἠθέλησαν ἰδεῖν ἃ ὑμεῖς βλέπετε  
 καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.  
 25 Καὶ ἰδοὺ νομικός τις ἀνέστη ἐκπειράζων αὐτὸν καὶ  
 λέγων, Διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω;

13-15: Mt. 11. 20-24. 15: Is. 14. 13, 15. 19: Ps. 91. 13. 21-22: Mt.  
 11. 25-27. 25-28: Mt. 22. 35-40, Mk. 12. 28-34.

that the Kingdom of God has drawn near to you.' I tell 12  
you, in that Day \* it will be more tolerable for Sodom than  
for that city.

"Alas for you, Chorazin! Alas for you, Bethsaida! for if 13  
the mighty works done in you had been done in Tyre and  
Sidon, they<sup>a</sup> would have repented \* long ago, sitting in  
sackcloth and ashes. But in the judgment it will be more 14  
tolerable for Tyre and Sidon than for you. And you, 15  
Capernaum, *who were lifted up to heaven, you shall be brought  
down to Hades.*\* He who listens to you listens to Me, and 16  
he who rejects you rejects Me; and he who rejects Me,  
rejects Him who sent Me."

The seventy-two returned with joy, saying, "Sir,\* even 17  
the demons \* are made obedient to us in Your name.\*"  
He said to them, "I watched Satan \* fall like lightning 18  
from heaven. I give you authority *to tread on serpents* and 19  
scorpions, and on all the power of the enemy, and he shall  
not do you any injury.<sup>b</sup> Yet do not be glad because the 20  
spirits are made obedient to you, but be glad because your  
names have been written in heaven."

At that time He rejoiced in the Spirit and said, "I thank 21  
Thee, Father, Lord of heaven and earth, because Thou  
didst hide these things from the wise and intelligent, and  
didst reveal them to infants. Yes, Father, because this was  
pleasing to Thee." Turning to the disciples He said, "All 22  
things have been delivered to Me by My Father; no one  
knows who the Son is except the Father, and who the  
Father is except the Son, and he to whom the Son wills to  
reveal Him."

He turned to the disciples and said privately, "Blessed \* 23  
are the eyes which see what you see. I tell you, many 24  
prophets and kings wished to see what you see and they did  
not see it, and to hear what you hear and they did not hear it."

A teacher of the Law \* stood up and, putting Him to the 25  
test, said, "Teacher,\* what am I to do to possess eternal

<sup>a</sup> That is, the inhabitants of those cities.

<sup>b</sup> Or, *nothing shall injure you.*

26 | ὁ δὲ εἶπεν πρὸς αὐτόν, Ἐν τῷ νόμῳ τί γέγραπται; πῶς  
 27 ἀναγινώσκεις; ὁ δὲ ἀποκριθεὶς εἶπεν, Ἀγαπήσεις Κύριον  
 τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς  
 28 ψυχῆς σου καὶ ἐξ ὅλης τῆς ἰσχύος σου καὶ ἐξ ὅλης τῆς  
 29 διανοίας σου, καὶ τὸν πλησίον σου ὡς σεαυτόν. εἶπεν δὲ  
 αὐτῷ, Ὁρθῶς ἀπεκρίθης· τοῦτο ποιεῖ καὶ ζήσῃ. ὁ δὲ  
 30 θέλων δικαιοῦν ἑαυτόν εἶπεν πρὸς τὸν Ἰησοῦν, Καὶ τίς  
 ἐστὶν μου πλησίον; ὑπολαβὼν ὁ Ἰησοῦς εἶπεν, Ἀν-  
 31 θρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱερειχῶ, καὶ  
 λησταῖς περιέπεσεν, οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς  
 32 ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῇ τυγχάνοντα. κατὰ  
 συγκυρίαν δὲ ἱερεὺς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ  
 33 ἰδὼν αὐτὸν ἀντιπαρῆλθεν. ὁμοίως δὲ καὶ Λευεΐτης γενό-  
 μενος κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν.  
 34 Σαμαρεΐτης δὲ τις ὁδεύων ἦλθεν κατ' αὐτὸν καὶ ἰδὼν  
 αὐτὸν ἐσπλαγχνίσθη, καὶ προσελθὼν κατέδρασε τὰ τραύ-  
 ματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, καὶ ἐπιβιβάσας  
 αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ  
 35 ἐπεμελήθη αὐτοῦ. καὶ ἐπὶ τὴν αὔριον ἐξελθὼν ἐκβαλὼν  
 δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν αὐτῷ, Ἐπιμε-  
 λήθητι αὐτοῦ, καὶ ὃ τι ἐὰν προσδαπανήσῃς ἐγὼ ἐν τῷ  
 36 ἐπανέρχεσθαί με ἀποδώσω σοι. τίς τούτων τῶν τριῶν  
 δοκεῖ σοι πλησίον γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς  
 37 ληστάς; ὁ δὲ εἶπεν, Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ.  
 εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς, Πορεύου καὶ σὺ ποίει ὁμοίως.  
 38 Ἐγένετο δὲ ἐν τῷ πορεύεσθαι αὐτοὺς καὶ αὐτὸς εἰσῆλθεν  
 εἰς κώμην τινά· γυνὴ δὲ τις ὀνόματι Μάρθα ὑπεδέξατο  
 39 αὐτὸν εἰς τὸν οἶκον αὐτῆς. καὶ τῇδε ἦν ἀδελφὴ καλουμένη  
 Μαριαμ, ἥ καὶ παρακαθεσθεῖσα πρὸς τοὺς πόδας τοῦ  
 40 Ἰησοῦ ἤκουεν τὸν λόγον αὐτοῦ. ἡ δὲ Μάρθα περιεσπᾶτο  
 περὶ πολλὴν διακονίαν· ἐπιστᾶσα δὲ εἶπεν, Κύριε, οὐ μέλει  
 σοι ὅτι ἡ ἀδελφὴ μου μόνην με κατέλειπεν διακονεῖν;  
 41 εἶπον οὖν αὐτῇ ἵνα μοι συναντιλάβηται. ἀποκριθεὶς δὲ

27: Dt. 6. 5, Lv. 19. 18. 28: Lv. 18. 5.

life?" He said to him, "What is written in the Law? 26  
 What do you read there?" He answered, "*Thou shalt 27*  
*love the Lord thy God, with all thy heart, with all thy soul, with*  
*all thy strength* and with all thy mind,\* *and thy neighbour*  
*as thyself.*" He said to him, "You have answered cor- 28  
 rectly; *do this and you will live.*" But wishing to justify 29  
 himself, he said to Jesus, "Who is my neighbour?" In 30  
 reply Jesus said, "A man was going down from Jerusalem  
 to Jericho and he fell into the hands of robbers, who stripped  
 him and beat him, and went away leaving him half dead.  
 By chance a priest \* was going down that road, and when 31  
 he saw him he passed by on the opposite side. In the same 32  
 way a Levite,\* arriving at the place, came and saw him,  
 and he passed by on the opposite side. But a Samaritan as 33  
 he was journeying came upon him, and when he saw him  
 he felt pity for him. He went to him and bandaged his 34  
 wounds, applying oil and wine; and putting him on his  
 own animal he brought him to an inn and took care of him.  
 When he left next day he took out two denarii <sup>b</sup> and gave 35  
 them to the innkeeper; and he said to him, 'Take care of  
 him, and anything more that you spend I shall repay you  
 when I come back.' Which of these three seems to you to 36  
 have been neighbour to him who fell into the hands of the  
 robbers?" He said, "The one who did the act of mercy \* 37  
 for him." Jesus said to him, "You go and behave like that."

As they were journeying He came to a village, and a 38  
 woman named Martha entertained Him in her home. She 39  
 had a sister called Mary, who seated herself at Jesus'  
 feet and listened to what He was saying. But Martha was 40  
 distracted with many tasks of hospitality. She came and  
 said, "Sir,\* is it nothing to You that my sister has left me  
 to do the tasks alone? Tell her to help me." The Lord 41

<sup>a</sup> Or, *How do you read it?*

<sup>b</sup> See Appendix.

- εἶπεν αὐτῇ ὁ Κύριος, Μάρθα Μάρθα, μεριμνᾷς καὶ τυρβάζῃ  
 42 περὶ πολλά, | ἐνὸς δέ ἐστιν χρεία· Μαριαμ γὰρ τὴν ἀγαθὴν  
 μερίδα ἐξελέξατο, ἥτις οὐκ ἀφαιρεθήσεται ἀπ' αὐτῆς.  
 111 Καὶ ἐγένετο ἐν τῷ εἶναι αὐτὸν ἐν τόπῳ τινὶ προσευχο-  
 μενον, ὡς ἐπαύσατο, εἰπέν τις τῶν μαθητῶν αὐτοῦ πρὸς  
 αὐτόν, Κύριε, διδάξον ἡμᾶς προσεύχεσθαι, καθὼς καὶ  
 2 Ἰωάννης ἐδίδασκεν τοὺς μαθητὰς αὐτοῦ. εἶπεν δὲ αὐτοῖς,  
 "Ὅταν προσεύχησθε, λέγετε,

- Πάτερ,  
 ἁγιασθήτω τὸ ὄνομά σου·  
 ἐλθάτω ἡ βασιλεία σου·  
 3 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ'  
 ἡμέραν·  
 4 καὶ ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν,  
 καὶ γὰρ αὐτοὶ ἀφίομεν παντὶ ὀφείλοντι ἡμῖν·  
 καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.  
 5 Καὶ εἶπεν πρὸς αὐτούς, Τίς ἐξ ὑμῶν ἔξει φίλον, καὶ  
 πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ, Φίλε,  
 6 χρῆσόν μοι τρεῖς ἄρτους, | ἐπειδὴ φίλος μου παρεγένετο  
 7 ἐξ ὁδοῦ πρὸς με καὶ οὐκ ἔχω ὁ παραθήσω αὐτῷ· κάκεινός  
 ἔσωθεν ἀποκριθεὶς εἴπῃ, Μή μοι κόπους πάρεχε· ἤδη ἡ θύρα  
 κέκλεισται, καὶ τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην  
 8 εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι. λέγω ὑμῖν, εἰ καὶ  
 οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διὰ γε  
 τὴν ἀναιδίαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ ὅσων χρήζει.  
 9 Καὶ γὰρ ὑμῖν λέγω, αἰτεῖτε, καὶ δοθήσεται ὑμῖν· ζητεῖτε, καὶ  
 10 εὕρήσετε· κρούετε, καὶ ἀνοιγήσεται ὑμῖν· πᾶς γὰρ ὁ αἰτῶν  
 λαμβάνει, καὶ ὁ ζητῶν εὕρισκει, καὶ τῷ κρούοντι ἀνοίγεται.  
 11 τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσῃ ὁ υἱὸς ἰχθύν, καὶ ἀντὶ  
 12 ἰχθύος ὄφιν αὐτῷ ἐπιδώσει; ἢ καὶ αἰτήσῃ ὥον, ἐπιδώσει  
 13 αὐτῷ σκορπίον; εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε  
 δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ

2-4: Mt. 6. 9-13. 9-13: Mt. 7. 7-11.

answered her, "Martha, Martha, you are anxious and troubled about many things. Only one thing is needed. 42 Mary has chosen the good portion, which shall not be taken away from her."

He was praying in a place, and when He stopped, one of 11 His disciples said to Him, "Sir,\* teach us to pray, just as John taught his disciples." He said to them, "When you 2 pray, say:

Father,  
May Thy name be held in reverence;  
May Thy Kingdom \* come;  
Give us day by day our bread \* for the day;<sup>a</sup> 3  
And forgive us our sins, 4  
for we also forgive everyone who is in debt to us;  
And do not bring us to testing."

He also said to them, "Which of you, having a friend, will 5 go to him in the middle of the night and say to him, 'Friend, lend me three loaves, for a friend of mine on a 6 journey has come to me and I have nothing to set before him', and he will answer him from within, 'Do not trouble 7 me, the door is now shut and my children and I are in bed; I cannot get up and give you any'? I tell you, if he will 8 not get up and give him any because he is his friend, yet because of his shameless persistence he will rise and give him as many as he needs.

"I say to you, Ask and it will be given you; seek and 9 you will find; knock and it will be opened for you; for 10 everyone who asks receives, he who seeks finds, and for him who knocks it is opened. From what father among 11 you will his son ask for a fish, and he will give him a serpent instead of a fish? or, if he asks for an egg, will he give him a 12 scorpion? If you then who are evil know how to give good 13

<sup>a</sup> The meaning of the Greek is uncertain. Two suggested meanings are *bread for today* (Old Latin), and *bread for the coming day* (Jerome, quoting a Hebrew Gospel).

Πατήρ ἐξ οὐρανοῦ δώσει Πνεῦμα Ἅγιον τοῖς αἰτοῦσιν αὐτόν.

- 14 Καὶ ἦν ἐκβάλλων δαιμόνιον, καὶ αὐτὸ ἦν κωφόν· καὶ ἐγένετο τοῦ δαιμονίου ἐξελθόντος ἐλάλησεν ὁ κωφός· καὶ  
15 ἐθαύμασαν οἱ ὄχλοι· τινὲς δὲ ἐξ αὐτῶν εἶπαν, Ἐν Βεελζεβουλ τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια·  
16 ἕτεροι δὲ πειράζοντες σημεῖον ἐξ οὐρανοῦ ἐξήτουν παρ' αὐτοῦ. αὐτὸς δὲ εἰδὼς τὰ διανοήματα αὐτῶν εἶπεν αὐτοῖς, Πᾶσα βασιλεία διαμερισθεῖσα ἐφ' ἑαυτὴν ἔρη-  
18 μοῦται, καὶ οἶκος ἐπὶ οἶκον πίπτει. εἰ δὲ καὶ ὁ Σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ;  
19 ὅτι λέγετε ἐν Βεελζεβουλ ἐκβάλλειν με τὰ δαιμόνια. εἰ δὲ ἐγὼ ἐν Βεελζεβουλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; διὰ τοῦτο αὐτοὶ κριταὶ ὑμῶν ἔσονται.  
20 εἰ δὲ ἐν δακτύλῳ Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα  
21 ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ Θεοῦ. ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσῃ τὴν αὐλὴν αὐτοῦ, ἐν εἰρήνῃ  
22 ἔστιν τὰ ὑπάρχοντα αὐτοῦ· ἐπὶ δὲ ὁ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἶρει ἐφ' ἧ  
23 ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν. Ὁ μὴ ὦν μετ' ἐμοῦ κατ' ἐμοῦ ἔστιν, καὶ ὁ μὴ συνάγων μετ' ἐμοῦ  
24 σκορπίζει. Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνδρῶν τόπων ζητοῦν ἀνάπαυσιν, καὶ μὴ εὐρίσκον λέγει, Ὑποστρέψω εἰς τὸν οἶκόν μου  
25 ὅθεν ἐξῆλθον· καὶ ἐλθὼν εὐρίσκει σεσαρωμένον καὶ κεκο-  
26 σμημένον. τότε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἐπτά, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χεῖρονα τῶν πρώτων.  
27 Ἐγένετο δὲ ἐν τῷ λέγειν αὐτόν ταῦτα ἐπάρασά τις γυνὴ φωνὴν ἐκ τοῦ ὄχλου εἶπεν αὐτῷ, Μακαρία  
28 ἡ κοιλία ἡ βαστάσασά σε καὶ μαστοὶ οὓς ἐθήλασας. αὐτὸς δὲ εἶπεν, Μενοῦν μακάριοι οἱ ἀκούοντες τὸν λόγον τοῦ Θεοῦ καὶ φυλάσσοντες αὐτόν.

14-23: Mt. 12. 22-30, Mk. 3. 22-27. 20: Ex. 8. 19. 24-26: Mt. 12. 43-45.



gifts to your children, how much more will the Father give from heaven <sup>a</sup> the Holy Spirit \* to those who ask Him! ”

He was driving out a demon \* which was dumb. When <sup>14</sup> the demon went out the dumb man spoke, and the crowds were astonished. But some of them said, “ He drives out <sup>15</sup> demons by Beelzebul, the Ruler of demons.” Others, <sup>16</sup> putting Him to the test, sought from Him a sign from heaven. Knowing their thoughts He said to them, “ Every <sup>17</sup> kingdom divided against itself is laid waste, and house after house collapses.<sup>b</sup> And if Satan \* is divided against himself, <sup>18</sup> how will his kingdom stand? for <sup>c</sup> you are saying that I drive out demons by Beelzebul. If I drive out demons by <sup>19</sup> Beelzebul, by whom do your sons \* drive them out? Therefore they will be your judges. But if I drive out demons by <sup>20</sup> *the finger of God*, the Kingdom of God \* has indeed come to you. When a strong man who is armed guards his <sup>21</sup> premises, his possessions remain in peace; but when a <sup>22</sup> stronger man attacks and conquers him, he takes the armour on which he <sup>d</sup> had relied, and distributes his <sup>e</sup> spoils. Who- <sup>23</sup> ever is not with Me is against Me, and whoever does not gather <sup>f</sup> with Me scatters.<sup>f</sup>

“ When an unclean spirit \* goes out of a man, it goes <sup>24</sup> through waterless places seeking rest. Finding none it says, ‘ I shall return to my home from which I came out.’ It <sup>25</sup> comes and finds it swept and put in order. Then it goes <sup>26</sup> and brings seven other spirits more evil than itself, and having gone in they settle there; and the last state of that man becomes worse than the first.”

While He was saying this a woman called out to Him <sup>27</sup> from the crowd, “ Blessed \* is the womb that carried You, and the breasts that You sucked.” But He said, “ Rather,<sup>g</sup> <sup>28</sup> ‘ Blessed are those who hear the Word \* of God and keep it.’ ”

<sup>a</sup> Or, *the heavenly Father give*.

<sup>b</sup> Or, *household divided against household falls*. <sup>c</sup> That is, *I say this because*.

<sup>d</sup> That is, the strong man.

<sup>e</sup> That is, the stronger man's.

<sup>f</sup> These verbs are transitive.

<sup>g</sup> That is, *It is better to say*.

29 Τῶν δὲ ὄχλων ἐπαθροισμένων ἤρξατο λέγειν, Ἡ γενεὰ  
 αὕτη γενεὰ πονηρά ἐστιν· σημεῖον ζητεῖ, καὶ σημεῖον οὐ  
 30 δοθήσεται αὐτῇ εἰ μὴ τὸ σημεῖον Ἰωνᾶ. καθὼς γὰρ  
 ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινευείταις, οὕτως ἔσται  
 31 καὶ ὁ Υἱὸς τοῦ ἀνθρώπου τῇ γενεᾷ ταύτῃ. βασίλισσα  
 νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς  
 γενεᾶς ταύτης καὶ κατακρινεῖ αὐτούς· ὅτι ἦλθεν ἐκ τῶν  
 32 ἰδού πλείον Σολομῶνος ὦδε. ἄνδρες Νινευεῖται ἀνα-  
 στήσονται ἐν τῇ κρίσει μετὰ τῆς γενεᾶς ταύτης καὶ κατα-  
 κρινοῦσιν αὐτήν· ὅτι μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ,  
 33 καὶ ἰδοὺ πλείον Ἰωνᾶ ὦδε. Οὐδεὶς λύχνον ἄψας εἰς κρύπτην  
 τίθησιν, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ  
 34 φέγγος βλέπωσιν. ὁ λύχνος τοῦ σώματός ἐστιν ὁ ὀφθαλμός  
 σου. ὅταν ὁ ὀφθαλμός σου ἀπλοῦς ᾖ, καὶ ὅλον τὸ σῶμά  
 σου φωτεινόν ἐστιν· ἐπὰν δὲ πονηρὸς ᾖ, καὶ τὸ σῶμά σου  
 35 σκοτεινόν. σκόπει οὖν μὴ τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν.  
 36 εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μὴ ἔχον μέρος τι σκο-  
 τεινόν, ἔσται φωτεινόν ὅλον ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ  
 φωτίζη σε.  
 37 Ἐν δὲ τῷ λαλῆσαι αὐτὸν ἡρώτα αὐτὸν Φαρισαῖός τις  
 38 ὅπως ἀριστήσῃ παρ' αὐτῷ· εἰσελθὼν δὲ ἀνέπεσεν. ὁ δὲ  
 Φαρισαῖος ἰδὼν ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ  
 39 τοῦ ἀρίστου. εἶπεν δὲ ὁ Κύριος πρὸς αὐτόν, Νῦν ὑμεῖς οἱ  
 Φαρισαῖοι τὸ ἔξωθεν τοῦ ποτηρίου καὶ τοῦ πίνακος καθα-  
 40 ρίζετε, τὸ δὲ ἔσωθεν ὑμῶν γέμει ἀρπαγῆς καὶ πονηρίας.  
 40 ἄφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν καὶ τὸ ἔσωθεν ἐποίησεν;  
 41 πλὴν τὰ ἐνόντα δότε ἐλεημοσύνην, καὶ ἰδοὺ ἅπαντα καθαρὰ  
 42 ὑμῖν ἐστί. ἀλλὰ οὐαὶ ὑμῖν τοῖς Φαρισαίοις, ὅτι ἀποδεκα-  
 τοῦτε τὸ ἡδύοσμον καὶ τὸ πῆγανον καὶ πᾶν λάχανον, καὶ  
 παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ Θεοῦ· ταῦτα  
 43 ἔδει ποιῆσαι κακεῖνα μὴ παρεῖναι. οὐαὶ ὑμῖν τοῖς

29-32: Mt. 12. 38-42. 34-36: Mt. 6. 22-23. 39-52: Mt. 23. 1-36.

While the crowds were flocking together, He said, " This 29 generation is an evil generation. It is seeking a sign, and no sign shall be given to it except the sign of Jonah. For as 30 Jonah was a sign to the Ninevites, so too will the Son of Man \* be to this generation. The queen of the south will 31 rise up at the judgment with the men of this generation and condemn them, because she came from the ends of the earth to hear the wisdom of Solomon; and see, something more than Solomon is here. The men of Nineveh will 32 stand up at the judgment with this generation and condemn it, because they repented at the preaching of Jonah; and see, something more than Jonah is here.

" No one lights a lamp and puts it in a hidden place, but 33 on a lamp-stand in order that those who come in may see the light. The lamp of your body is your eye. When your 34 eye is sound your whole body also is light; but when it is evil, your body also is dark. Consider whether the light in 35 you is darkness. If your whole body is light, having no part 36 dark, it will be wholly light as when a lamp by its brilliance gives you light."

When He had spoken, a Pharisee \* invited Him to a meal 37 with him; He went in and sat \* at table. The Pharisee, 38 seeing this, was astonished that He had not washed <sup>a</sup> before the meal. The Lord said to him, " Now <sup>b</sup> you Pharisees 39 clean the outside of the cup and the dish, but the inside of you is full of rapacity and evil. Fools,\* did not He who 40 made the outside make the inside also? But give for alms 41 the things which are within, and all things will be clean for you. But alas for you Pharisees! because you tithe <sup>c</sup> mint, 42 rue and every kind of herb, and ignore justice and love for God.<sup>d</sup> You should have done the former, and not ignored the latter. Alas for you Pharisees! because you love 43

<sup>a</sup> That is, *ritually*.

<sup>b</sup> Temporal.

<sup>c</sup> That is, give the tenth part as a religious duty.

<sup>d</sup> Or, *the love of God*.

Φαρισαίοις, ὅτι ἀγαπᾶτε τὴν πρωτοκαθεδρίαν ἐν ταῖς  
 44 συναγωγαῖς καὶ τοὺς ἀσπασμοὺς ἐν ταῖς ἀγοραῖς. οὐαὶ  
 ὑμῖν, ὅτι ἐστὲ ὡς τὰ μνημεῖα τὰ ἄδηλα, καὶ οἱ ἄνθρωποι  
 45 περιπατοῦντες ἐπάνω οὐκ οἶδασιν. Ἀποκριθεὶς δὲ τις τῶν  
 νομικῶν λέγει αὐτῷ, Διδάσκαλε, ταῦτα λέγων καὶ ἡμᾶς  
 46 ὑβρίζεις. ὁ δὲ εἶπεν, Καὶ ὑμῖν τοῖς νομικοῖς οὐαὶ, ὅτι  
 φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα, καὶ αὐτοὶ  
 ἐνὶ τῶν δακτύλων ὑμῶν οὐ προσψάυετε τοῖς φορτίοις.  
 47 οὐαὶ ὑμῖν, ὅτι οἰκοδομεῖτε τὰ μνημεῖα τῶν προφητῶν, καὶ  
 48 οἱ πατέρες ὑμῶν ἀπέκτειναν αὐτούς. ἄρα μάρτυρές ἐστε  
 καὶ συνειδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμῶν, ὅτι αὐτοὶ  
 49 μὲν ἀπέκτειναν αὐτούς, ὑμεῖς δὲ οἰκοδομεῖτε. διὰ τοῦτο  
 καὶ ἡ σοφία τοῦ Θεοῦ εἶπεν, Ἀποστελῶ εἰς αὐτοὺς προ-  
 φήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν ἀποκτενεύουσιν καὶ  
 50 διώξουσιν, ἵνα ἐκζητηθῇ τὸ αἷμα πάντων τῶν προφητῶν  
 τὸ ἐκχυννόμενον ἀπὸ καταβολῆς κόσμου ἀπὸ τῆς γενεᾶς  
 51 ταύτης, ἀπὸ αἵματος Ἀβελ ἕως αἵματος Ζαχαρίου τοῦ  
 ἀπολομένου μεταξὺ τοῦ θυσιαστηρίου καὶ τοῦ οἴκου· ναί,  
 52 λέγω ὑμῖν, ἐκζητηθήσεται ἀπὸ τῆς γενεᾶς ταύτης. οὐαὶ  
 ὑμῖν τοῖς νομικοῖς, ὅτι ἤρατε τὴν κλεῖδα τῆς γνώσεως·  
 αὐτοὶ οὐκ εἰσῆλθατε καὶ τοὺς εἰσερχομένους ἐκωλύσατε.  
 53 Κάκειθεν ἐξελθόντος αὐτοῦ ἤρξαντο οἱ γραμματεῖς καὶ οἱ  
 Φαρισαῖοι δεινῶς ἐνέχειν καὶ ἀποστοματίζειν αὐτὸν περὶ  
 54 πλειόνων, ἐνεδρεύοντες αὐτὸν θηρεῦσαί τι ἐκ τοῦ στόματος  
 αὐτοῦ.

12<sup>1</sup> Ἐν οἷς ἐπισυναχθεισῶν τῶν μυριάδων τοῦ ὄχλου, ὥστε  
 καταπατεῖν ἀλλήλους, ἤρξατο λέγειν πρὸς τοὺς μαθητὰς  
 αὐτοῦ πρῶτον, Προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης τῶν  
 2 Φαρισαίων, ἥτις ἐστὶν ὑπόκρισις. οὐδὲν δὲ συγκεκαλυμ-  
 μένον ἐστὶν ὃ οὐκ ἀποκαλυφθήσεται, καὶ κρυπτόν ὃ οὐ  
 3 γνωσθήσεται. ἀνθ' ὧν ὅσα ἐν τῇ σκοτίᾳ εἵπατε ἐν τῷ  
 φωτὶ ἀκουσθήσεται, καὶ ὃ πρὸς τὸ οὐς ἐλαλήσατε ἐν τοῖς

the chief seat in synagogues \* and salutations in the market-places. Alas for you! because you are like tombs 44 which are not obvious, and men as they walk over them do not know it."

One of the teachers of the Law \* answered Him, 45 "Teacher,\* when You say these things You insult us also." He said, " Alas for you also who are teachers of the Law! 46 because you load men with burdens which are hard to carry, and you yourselves do not touch the burdens with one of your fingers. Alas for you! because you build the 47 tombs of the prophets, and your fathers killed them. You 48 then are witnesses to, and approve of, the deeds of your fathers, because they killed them and you are building. Because of this the Wisdom of God said, ' I shall send 49 prophets and apostles \* among them, and they will kill and persecute some of them, in order that the blood of all the 50 prophets, shed since the creation of the world, may be avenged on <sup>a</sup> this generation, from the blood of Abel to the 51 blood of Zacharias who perished between the altar and the House.'<sup>b</sup> Yes, I say to you, it will be avenged on this generation. Alas for you teachers of the Law! because you 52 have taken away the key of knowledge; you have not yourselves entered and you have stopped those who were entering."

When He went out from there the scribes \* and the 53 Pharisees \* became very hostile and questioned Him closely on many matters; they were lying in wait to pounce on 54 something He might say.

About this time, when thousands of people had collected, 12 so that they trod one upon another, first He spoke <sup>c</sup> to His disciples and said, " Beware of the leaven of the Pharisees,\* which is hypocrisy. Nothing is covered that shall not be 2 revealed, and nothing hidden that shall not become known; because <sup>d</sup> what you have said in the darkness shall be heard 3 in the light, and what you have whispered in the inner

<sup>a</sup> Lit., *may be sought out from*.

<sup>b</sup> That is, the inner part of the Temple.

<sup>c</sup> Or, *He spoke mainly*.

<sup>d</sup> Or, *therefore*.

4 ταμείοις κηρυχθήσεται ἐπὶ τῶν δωματίων. Λέγω δὲ ὑμῖν  
 τοῖς φίλοις μου, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτενόντων τὸ  
 σῶμα καὶ μετὰ ταῦτα μὴ ἔχόντων περισσώτερόν τι ποιῆσαι.  
 5 ὑποδείξω δὲ ὑμῖν τίνα φοβηθῆτε· φοβήθητε τὸν μετὰ τὸ  
 ἀποκτείνειν ἔχοντα ἐξουσίαν ἐμβαλεῖν εἰς τὴν γέενναν.  
 6 ναί, λέγω ὑμῖν, τοῦτον φοβήθητε. | οὐχὶ πέντε στρουθία  
 πωλοῦνται ἀσσαρίων δύο; καὶ ἓν ἐξ αὐτῶν οὐκ ἔστιν  
 7 ἐπιλησθέντων ἐνώπιον τοῦ Θεοῦ. ἀλλὰ καὶ αἱ τρίχες τῆς  
 κεφαλῆς ὑμῶν πᾶσαι ἡρίθμηνται. μὴ φοβεῖσθε· πολλῶν  
 8 στρουθίων διαφέρετε. λέγω δὲ ὑμῖν, πᾶς ὃς ἂν ὁμολογήσῃ  
 ἐν ἐμοὶ ἔμπροσθεν τῶν ἀνθρώπων, καὶ ὁ Υἱὸς τοῦ ἀν-  
 9 θρώπου ὁμολογήσῃ ἐν αὐτῷ ἔμπροσθεν τῶν ἀγγέλων τοῦ  
 10 Θεοῦ· ὁ δὲ ἀρνησάμενός με ἐνώπιον τῶν ἀνθρώπων ἀπαρ-  
 νηθήσεται ἐνώπιον τῶν ἀγγέλων τοῦ Θεοῦ. καὶ πᾶς ὃς  
 ἐρεῖ λόγον εἰς τὸν Υἱὸν τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ·  
 11 τῷ δὲ εἰς τὸ "Ἅγιον Πνεῦμα βλασφημήσαντι οὐκ ἀφεθή-  
 12 σεται. ὅταν δὲ εἰσφέρωσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς καὶ τὰς  
 ἀρχὰς καὶ τὰς ἐξουσίας, μὴ μεριμνᾶτε πῶς ἀπολογήσῃθε  
 13 ἢ τί εἴπητε· τὸ γὰρ "Ἅγιον Πνεῦμα διδάξει ὑμᾶς ἐν αὐτῇ  
 14 τῇ ᾠρᾷ ᾧ δεῖ εἰπεῖν. Εἶπεν δέ τις ἐκ τοῦ ὄχλου αὐτῷ,  
 15 Διδάσκαλε, εἰπὲ τῷ ἀδελφῷ μου μερίσασθαι μετ' ἐμοῦ  
 τὴν κληρονομίαν. ὁ δὲ εἶπεν αὐτῷ, "Ἀνθρωπε, τίς με  
 16 κατέστησεν κριτὴν ἢ μεριστὴν ἐφ' ὑμᾶς; εἶπεν δὲ πρὸς  
 αὐτούς, "Ὁρᾶτε καὶ φυλάσσεσθε ἀπὸ πάσης πλεονεξίας,  
 17 ὅτι οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ ἐστὶν ἐκ τῶν  
 18 ὑπαρχόντων αὐτοῦ. Εἶπεν δὲ παραβολὴν πρὸς αὐτούς  
 19 λέγων, "Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα. καὶ  
 διελογίζετο ἐν ἑαυτῷ λέγων, Τί ποιήσω, ὅτι οὐκ ἔχω ποῦ  
 20 συνάξω τοὺς καρπούς μου; καὶ εἶπεν, Τοῦτο ποιήσω·  
 καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω, καὶ  
 19 συνάξω ἐκεῖ πάντα τὸν σῖτον καὶ τὰ ἀγαθὰ μου, καὶ ἔρω  
 τῇ ψυχῇ μου, Ψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη  
 20 πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου. εἶπεν δὲ αὐτῷ ὁ  
 Θεός, "Ἀφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν

rooms shall be proclaimed on the house-tops. I say to you 4  
 who are My friends, do not be afraid of those who kill the  
 body and after that have nothing more that they can do.  
 I shall show you whom to fear; fear Him who after killing 5  
 has the power to throw into Gehenna.\* Yes, I tell you,  
 fear Him. Are not five sparrows sold for two assaria?<sup>a</sup> Yet 6  
 in the presence of God not one of them is forgotten. But 7  
 even the hairs of your head have all been counted. Do not  
 be afraid; you are of more value than many sparrows. I 8  
 tell you, everyone who acknowledges Me before men, the  
 Son of Man \* will also acknowledge him before the angels \*  
 of God. Whoever disowns Me before men will be dis- 9  
 owned before the angels of God. Everyone who speaks a 10  
 word against the Son of Man, it will be forgiven him, but  
 whoever blasphemes \* against the Holy Spirit,\* it will not  
 be forgiven him. When they bring you before syna- 11  
 gogues,\* before rulers and authorities, do not be anxious  
 how you will defend yourselves, or what you will say, for 12  
 the Holy Spirit will teach you at that time what you must  
 say."

A man from the crowd said to Him, "Teacher,\* tell my 13  
 brother to divide the inheritance with me." He said to 14  
 him, "Man, who set Me over you as a judge or an allo-  
 cator?" He said to them, "Take care, be on your guard 15  
 against every form of greed, because abundance of posses-  
 sions does not make a man's life." He told them a 16  
 parable:\* "The farm of a rich man yielded well. He 17  
 debated with himself, 'What shall I do? I have no place to  
 store my crops.' He said, 'This is what I shall do: I shall 18  
 pull down my barns and build larger ones, and there I shall  
 store all my wheat and goods; and I shall say to myself, 19  
 You <sup>c</sup> have goods laid up in plenty for many years. Rest,  
 eat, drink and enjoy yourself.' But God said to him, 'Fool,\* 20  
 this night your life is demanded from you. Whose will those

<sup>a</sup> See Appendix.

<sup>b</sup> Lit., *not in the abundance that a man has, is his life from his possessions.*

<sup>c</sup> Lit., *to my soul, Soul, you . . .*

21 ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τί νῦν ἔσται; οὕτως ὁ θησαυρίζων  
 22 ἑαυτῷ καὶ μὴ εἰς Θεὸν πλουτῶν. Εἶπεν δὲ πρὸς τοὺς  
 μαθητὰς αὐτοῦ, Διὰ τοῦτο λέγω ὑμῖν· μὴ μεριμνᾶτε τῇ  
 23 ψυχῇ ὑμῶν τί φάγητε, μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσθητε.  
 24 ἡ γὰρ ψυχὴ πλείων ἐστὶν τῆς τροφῆς καὶ τὸ σῶμα τοῦ  
 ἐνδύματος. κατανοήσατε τοὺς κόρακας, ὅτι οὐ σπεί-  
 25 ρουσιν οὐδὲ θερίζουσιν, οἷς οὐκ ἔστιν ταμείον οὐδὲ ἀπο-  
 θήκη, καὶ ὁ Θεὸς τρέφει αὐτούς· πόσῳ μᾶλλον ὑμεῖς  
 26 δύνασθαι ἐπὶ τὴν ἡλικίαν αὐτοῦ προσθεῖναι πῆχυν; εἰ οὖν  
 οὐδὲ ἐλάχιστον δύνασθε, τί περὶ τῶν λοιπῶν μεριμνᾶτε;  
 27 κατανοήσατε τὰ κρίνα, πῶς οὐτε νήθει οὐτε ὑφαίνει·  
 λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ  
 28 περιεβάλετο ὡς ἐν τούτων. εἰ δὲ ἐν ἄγρῳ τὸν χόρτον ὄντα  
 σήμερον καὶ αὔριον εἰς κλίβανον βαλλόμενον ὁ Θεὸς οὕτως  
 29 ἀμφιάζει, πόσῳ μᾶλλον ὑμᾶς, ὀλιγόπιστοι. καὶ ὑμεῖς μὴ  
 ζητεῖτε τί φάγητε καὶ τί πίνητε, καὶ μὴ μετεωρίζεσθε·  
 30 ταῦτα γὰρ πάντα τὰ ἔθνη τοῦ κόσμου ἐπιζητοῦσιν· ὑμῶν  
 31 δὲ ὁ Πατὴρ οἶδεν ὅτι χρήζετε τούτων· πλὴν ζητεῖτε τὴν  
 βασιλείαν αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται ὑμῖν.  
 32 Μὴ φοβοῦ, τὸ μικρὸν ποίμνιον· ὅτι εὐδόκησεν ὁ Πατὴρ  
 33 ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν. Πωλήσατε τὰ ὑπάρ-  
 χοντα ὑμῶν καὶ δότε ἐλεημοσύνην· ποιήσατε ἑαυτοῖς  
 βαλλάντια μὴ παλαιούμενα, θησαυρὸν ἀνέκλειπτον ἐν τοῖς  
 οὐρανοῖς, ὅπου κλέπτῃς οὐκ ἐγγίξει οὐδὲ σὴς διαφθείρει·  
 34 ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ καὶ ἡ καρδία  
 35 ὑμῶν ἔσται. Ἔστωσαν αἱ ὁσφύες ὑμῶν περιεζωσμέναι  
 36 καὶ οἱ λύχνοι καϊόμενοι· καὶ ὑμεῖς ὅμοιοι ἀνθρώποις  
 προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσῃ ἐκ τῶν  
 γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν  
 37 αὐτῷ. μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος  
 εὐρήσει γρηγοροῦντας· ἀμην λέγω ὑμῖν ὅτι περιζώσεται  
 καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς.

22-31: Mt. 6. 25-33. 33-34: Mt. 6. 20-21.



things be which you have prepared?' Such is the man who 21  
stores up treasure for himself, and is not rich with God.<sup>a</sup>"

He said to His disciples, " Therefore I tell you not to be 22  
anxious about your life, what you are to eat, nor about  
your body, what you are to wear. Life is more than food, 23  
and the body than clothes. Consider the crows; they do 24  
not sow or reap; they have no store-room or barn; yet  
God feeds them. Of how much more value are you than  
the birds! Which of you by being anxious can add a cubit <sup>b</sup> 25  
to the length of his life? <sup>c</sup> If then you are not able to do even  
the smallest thing, why are you anxious about the rest? 26  
Consider the lilies;<sup>d</sup> they neither spin nor weave; but I tell 27  
you that not even Solomon in all his glory was dressed like  
one of these. If God clothes in this way the grass, which is 28  
in the field today and is thrown into the furnace tomorrow,  
how much more will He clothe <sup>e</sup> you, men of little faith!  
You yourselves, do not seek for what you are to eat or what 29  
you are to drink, and do not be worried. All the nations 30  
of the world seek for these things; but as for you, your  
Father knows that you need them. Seek instead His 31  
Kingdom,\* and these shall all be given you in addition.  
Do not be afraid, little flock; your Father has resolved to 32  
give you the Kingdom.

" Sell your possessions and give alms. Provide for your- 33  
selves purses which do not wear out, an inexhaustible  
treasure in heaven where no thief comes near and no moth  
destroys. For where your treasure is, there your heart also 34  
will be.

" Be dressed in readiness <sup>f</sup> with your lamps burning; 35  
and be like men who are expecting their master's return from 36  
the wedding-feast, in order that when he comes and knocks  
they may open for him at once. Blessed \* are those slaves 37  
whom the master, when he comes, will find keeping watch.

<sup>a</sup> That is, *in the presence of God*, cf. v. 33, or, *in relation to God*, cf. Rom.  
10. 12.

<sup>b</sup> See Appendix.

<sup>c</sup> Or, *to his height*.

<sup>d</sup> Wild flowers whose species has not been identified with certainty.

<sup>e</sup> Not in the Greek.

<sup>f</sup> Lit., *Let your waists be girded*.

38 καὶ ἐὰν ἐν τῇ δευτέρᾳ καὶ ἐὰν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ  
 39 εὕρῃ οὕτως, μακάριοί εἰσιν ἐκεῖνοι. τοῦτο δὲ γινώσκετε, ὅτι  
 εἰ ἦδει ὁ οἰκοδεσπότης ποία ὥρα ὁ κλέπτης ἔρχεται, οὐκ  
 40 ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ. καὶ ὑμεῖς γίνεσθε  
 ἔτοιμοι, ὅτι ἡ ὥρα οὐ δοκεῖτε ὁ Υἱὸς τοῦ ἀνθρώπου  
 41 ἔρχεται. Εἶπεν δὲ αὐτῷ ὁ Πέτρος, Κύριε, πρὸς ἡμᾶς τὴν  
 42 παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας; καὶ εἶπεν ὁ  
 Κύριος, Τίς ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν  
 καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διαδι-  
 43 δόναί ἐν καιρῷ τὸ σιτομέτριον; μακάριος ὁ δούλος ἐκεῖνος,  
 44 ὃν ἔλθων ὁ κύριος αὐτοῦ εὕρήσει ποιοῦντα οὕτως. ἀληθῶς  
 λέγω ὑμῖν ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει  
 45 αὐτόν. ἐὰν δὲ εἴπῃ ὁ δούλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ,  
 Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξῃται τύπτειν τοὺς  
 παῖδας καὶ τὰς παιδίσκας, ἐσθίειν τε καὶ πίνειν καὶ μεθύ-  
 46 σκεσθαι, ἡξ ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ ἣ οὐ  
 προσδοκᾷ καὶ ἐν ὥρᾳ ἣ οὐ γινώσκει, καὶ διχοτομήσει  
 αὐτόν, καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.  
 47 ἐκεῖνος δὲ ὁ δούλος ὁ γνούς τὸ θέλημα τοῦ κυρίου αὐτοῦ  
 καὶ μὴ ἐτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρή-  
 48 σεται πολλάς· ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν,  
 δαρήσεται ὀλίγας. παντὶ δὲ ὧ ἐδόθη πολὺ, πολὺ ζητηθή-  
 σεται παρ' αὐτοῦ, καὶ ὧ παρέθεντο πολὺ, περισσότερον  
 49 αἰτήσουσιν αὐτόν. Πῦρ ἦλθον βαλεῖν εἰς τὴν γῆν, καὶ τί  
 50 θέλω εἰ ἥδη ἀνῆφθῃ. βάπτισμα δὲ ἔχω βαπτισθῆναι, καὶ  
 51 πῶς συνέχομαι ἕως ὅτου τελεσθῇ. δοκεῖτε ὅτι εἰρήνην  
 παρεγενόμην δοῦναι ἐν τῇ γῇ; οὐχί, λέγω ὑμῖν, ἀλλ' ἡ  
 52 διαμερισμόν. ἔσονται γὰρ ἀπὸ τοῦ νῦν πέντε ἐν οἴκῳ ἐνὶ  
 διαμερισμένοι, τρεῖς ἐπὶ δυσὶν καὶ δύο ἐπὶ τρισίν.

39-46: Mt. 24. 43-51. 51-53: Mt. 10. 34-36.

In truth I tell you, he will gird himself,<sup>a</sup> seat \* them at table, and come and attend on them. If he comes, whether 38 in the second or in the third watch,<sup>b</sup> and finds them so,<sup>c</sup> blessed are those men. This you know, that if the house- 39 holder had known at what time the thief was coming, he would not have let his house be broken into. You also be 40 ready, because the Son of Man \* is coming at a time that you do not expect."

Peter said to Him, "Sir,\* is it to us that You are address- 41 ing this parable,\* or to all men also?" The Lord said, 42 "Well, who is the trustworthy and prudent steward whom his master will set over his servants, to give them their ration of food at the proper time? Blessed \* is that slave whom 43 his master, when he comes, will find so doing. I tell you 44 truly that he will set him over all his possessions. But if that 45 slave says in his heart, 'My master is a long time in coming,' and begins to beat the men-servants and women-servants, to eat and drink and to get drunk, the master of that slave 46 will come on a day that he does not expect and at a time that he does not know, and will cut him in two and cause him to share the lot of the unfaithful.

"A slave who knew his master's will and did not make 47 ready or act according to his will, that slave will be beaten with many strokes; but he who, not knowing it, did what 48 deserved a beating, will be beaten with few strokes. From everyone who has been given much, much will be required; from the one to whom much has been committed, all the more will be demanded.

"It is fire that I came to bring to the earth, and how I 49 wish it were already kindled! I have a baptism \* to be 50 baptized with, and what stress I am under till it is accomplished! Do you think that I came to give peace on 51 the earth? No, I tell you, but rather, division! For from 52 now in one house five will be divided, three against two

<sup>a</sup> That is, *tuck his loose garment into his belt*.

<sup>b</sup> Second watch: 9 p.m.-12 midnight; third watch: 12-3 a.m.

<sup>c</sup> That is, keeping watch.

- 53 διαμερισθήσεται πατήρ ἐπὶ υἱῷ καὶ υἱὸς ἐπὶ πατρί,  
μήτηρ ἐπὶ θυγατέρα καὶ θυγάτηρ ἐπὶ τὴν μητέρα, πενθερά  
ἐπὶ τὴν νύμφην αὐτῆς καὶ νύμφη ἐπὶ τὴν πενθεράν αὐτῆς.
- 54 "Ἐλεγεν δὲ καὶ τοῖς ὄχλοις, "Ὅταν ἴδῃτε τὴν νεφέλην  
ἀνατέλλουσαν ἐπὶ δυσμῶν, εὐθέως λέγετε ὅτι "Ὁμβρος  
55 ἔρχεται, καὶ γίνεται οὕτως· καὶ ὅταν νότον πνέοντα, λέγετε  
56 ὅτι Καύσων ἔσται, καὶ γίνεται. ὑποκριταί, τὸ πρόσωπον  
τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δοκιμάζειν, πλὴν τὸν  
57 καιρὸν τοῦτον πῶς οὐκ οἴδατε δοκιμάζειν; Τί δὲ καὶ ἀφ'  
58 ἑαυτῶν οὐ κρίνετε τὸ δίκαιον; ὥς γὰρ ὑπάγεις μετὰ τοῦ  
ἀντιδίκου σου ἐπ' ἄρχοντα ἐν τῇ ὁδῷ, δὸς ἐργασίαν ἀπηλ-  
λάχθαι ἀπ' αὐτοῦ, μήποτε κατασύρῃ σε πρὸς τὸν κριτὴν,  
καὶ ὁ κριτὴς παραδώσει σε τῷ πράκτορι, καὶ ὁ πράκτωρ σε  
59 βαλεῖ εἰς φυλακὴν. λέγω σοι, οὐ μὴ ἐξέλθῃς ἐκεῖθεν ἕως  
καὶ τὸ ἔσχατον λεπτὸν ἀποδῶς.
- 131 Παρῆσαν δὲ τινες ἐν αὐτῷ τῷ καιρῷ ἀπαγγέλλοντες  
αὐτῷ περὶ τῶν Γαλιλαίων ὧν τὸ αἷμα Πειλάτος ἔμιξεν  
2 μετὰ τῶν θυσιῶν αὐτῶν. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς,  
Δοκεῖτε ὅτι οἱ Γαλιλαῖοι οὗτοι ἁμαρτωλοὶ παρὰ πάντας τοὺς  
3 Γαλιλαίους ἐγένοντο, ὅτι ταῦτα πεπόνθασιν; οὐχί, λέγω  
ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήτε, πάντες ὁμοίως ἀπολεῖσθε.
- 4 ἢ ἐκεῖνοι οἱ δεκά καὶ ὀκτὼ ἐφ' οὓς ἔπεσεν ὁ πύργος ἐν τῷ  
Σιλωαμ καὶ ἀπέκτεινεν αὐτούς, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται  
ἐγένοντο παρὰ πάντας τοὺς ἀνθρώπους τοὺς κατοικοῦντας ἐν  
5 Ἱερουσαλὴμ; οὐχί, λέγω ὑμῖν, ἀλλ' ἐὰν μὴ μετανοήτε,  
6 πάντες ὁμοίως ἀπολεῖσθε. "Ἐλεγεν δὲ ταύτην τὴν παρα-  
βολήν, Συκὴν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι  
αὐτοῦ, καὶ ᾗλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὑρεν.  
7 εἶπεν δὲ πρὸς τὸν ἀμπελουργόν, "Ἰδοὺ τρία ἔτη ἀφ' οὗ  
ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὕρισκω·  
8 ἔκκοψον αὐτήν· ἵνατί καὶ τὴν γῆν καταργεῖ; ὁ δὲ ἀπο-  
κριθεὶς λέγει αὐτῷ, Κύριε, ἄφες αὐτήν καὶ τοῦτο τὸ ἔτος,

and two against three. They will be divided, father against 53  
son, and *son against father*; mother against daughter, and  
*daughter against her mother*; mother-in-law against her  
daughter-in-law, and *daughter-in-law against her mother-in-law*."

And to the crowds He said, "When you see a cloud 54  
coming up in the west, at once you say, 'It will rain', and  
so it does. And when you see that the south wind is 55  
blowing, you say, 'It will be hot', and it is. Hypocrites, you 56  
know how to interpret the appearance of the earth and the  
sky; how is it that you do not know how to interpret this  
present time? Why do you not make your own judgment 57  
of what is right? While you<sup>a</sup> are going on the road with 58  
your opponent to a magistrate, make an effort to obtain a  
release from him, lest he should drag you before the judge,  
and the judge hand you over to the official and the official  
throw you into prison. I tell you, you shall not come out of 59  
it until you have paid the very last lepton.<sup>b</sup>"

Just then some men came and told Him about the 13  
Galileans whose blood Pilate had mingled with their sacri-  
fices. He answered them, "Do you think that those 2  
Galileans, because they suffered these things, were greater  
sinners \* than all other Galileans? No, I tell you; but if 3  
you do not repent \* you will all perish in the same way as  
they did. Or do you think that the eighteen, whom the 4  
tower in Siloam fell on and killed, were greater offenders<sup>c</sup>  
than all other inhabitants of Jerusalem? No, I tell you; 5  
but if you do not repent you will all perish in the same way  
as they did." He told them this parable:\* "A man had a 6  
fig-tree which had been planted in his vineyard, and he  
came seeking fruit on it, but found none. He said to the 7  
gardener, 'For three years now I have come seeking fruit  
on this fig-tree and found none. Cut it down. Why is it  
also wasting the ground?' He answered him, 'Leave it, 8

<sup>a</sup> Singular.

<sup>b</sup> See Appendix.

<sup>c</sup> Lit., *debtors*.

- 9 ἕως οὗτο σκάψω περὶ αὐτὴν καὶ βάλω κόπρια, | κἄν μὲν  
ποιήσῃ καρπὸν εἰς τὸ μέλλον· εἰ δὲ μὴ γε, ἐκκόψεις αὐτήν.
- 10 Ἦν δὲ διδάσκων ἐν μιᾷ τῶν συναγωγῶν ἐν τοῖς σάβ-  
11 βασιν. καὶ ἰδοὺ γυνὴ ἣν πνεῦμα ἔχουσα ἀσθενείας ἔτη  
δεκά καὶ ὀκτώ, καὶ ἦν συνκύπτουσα καὶ μὴ δυναμένη  
12 ἀνακῦβαι εἰς τὸ παντελές. ἰδὼν δὲ αὐτήν ὁ Ἰησοῦς  
προσεφώνησεν καὶ εἶπεν αὐτῇ, Γύναι, ἀπολέλυσαι ἀπὸ  
13 τῆς ἀσθενείας σου, καὶ ἐπέθηκεν ἐπ' αὐτῇ τὰς χεῖρας·  
14 καὶ παραχρῆμα ἀνωρθώθη, καὶ ἐδόξαζεν τὸν Θεόν. ἀπο-  
κριθεὶς δὲ ὁ ἀρχισυνάγωγος, ἀγανακτῶν ὅτι τῷ σαββάτῳ  
ἐθεράπευσεν ὁ Ἰησοῦς, ἔλεγεν τῷ ὄχλῳ ὅτι Ἐξ ἡμέραι  
εἰσὶν ἐν αἷς δεῖ ἐργάζεσθαι· ἐν αὐταῖς οὖν ἐρχόμενοι  
15 θεραπεύεσθε καὶ μὴ τῇ ἡμέρᾳ τοῦ σαββάτου. ἀπεκρίθη  
δὲ αὐτῷ ὁ Κύριος καὶ εἶπεν, Ὑποκριταί, ἕκαστος ὑμῶν  
τῷ σαββάτῳ οὐ λύει τὸν βουνὸν αὐτοῦ ἢ τὸν ὄνον ἀπὸ τῆς  
16 φάτνης καὶ ἀπάγων ποτίζει; ταύτην δὲ θυγατέρα Ἀβραάμ  
οὖσαν, ἣν ἔδωκεν ὁ Σατανᾶς ἰδοὺ δέκα καὶ ὀκτὼ ἔτη, οὐκ  
ἔδει λυθῆναι ἀπὸ τοῦ δεσμοῦ τούτου τῇ ἡμέρᾳ τοῦ σαβ-  
17 βάτου; καὶ ταῦτα λέγοντος αὐτοῦ κατησχύνοντο πάντες  
οἱ ἀντικείμενοι αὐτῷ, καὶ πᾶς ὁ ὄχλος ἔχαιρεν ἐπὶ πᾶσιν  
18 τοῖς ἐνδόξοις τοῖς γινομένοις ὑπ' αὐτοῦ. Ἔλεγεν οὖν,  
Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, καὶ τίνι ὁμοιώσω  
19 αὐτήν; ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος  
ἔβαλεν εἰς τὸν κῆπον αὐτοῦ, καὶ ἠϋξήσεν καὶ ἐγένετο εἰς  
δένδρον μέγα, καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν  
20 ἐν τοῖς κλάδοις αὐτοῦ. Καὶ πάλιν εἶπεν, Τίνι ὁμοιώσω  
21 τὴν βασιλείαν τοῦ Θεοῦ; ὁμοία ἐστὶν ζύμῃ, ἣν λαβοῦσα  
γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη  
ὅλον.
- 22 Καὶ διεπορεύετο κατὰ πόλεις καὶ κώμας διδάσκων καὶ  
23 πορείαν ποιούμενος εἰς Ἱερουσαλὴμ. Εἶπεν δέ τις αὐτῷ,  
Κύριε, εἰ ὀλίγοι οἱ σωζόμενοι; ὁ δὲ εἶπεν πρὸς αὐτούς,  
24 | Ἀγωνίζεσθε εἰσελθεῖν διὰ τῆς στενῆς θύρας, ὅτι πολλοί,

18-21: Mt. 13. 31-33, Mk. 4. 30-32. 19: Dn. 4. 12, Ezk. 17. 23.

sir, for this year also, till I have dug round it and put in manure; if it bears fruit in the future, well and good;<sup>a</sup> if not, you shall cut it down.' ”

He was teaching in one of the synagogues \* on the 10 Sabbath.\* A woman was there <sup>b</sup> who for eighteen years 11 had had a spirit which made her weak; she was bent double and could not straighten herself at all. When Jesus saw 12 her He called her to Him and said to her, “Woman, you are released from your weakness,” and He laid His hands 13 on her. She at once became erect again and began to give glory to God. Whereupon <sup>c</sup> the synagogue \* officer, angry 14 because Jesus had healed on the Sabbath, said to the crowd, “There are six days in which work ought to be done; so come and be healed on them, and not on the Sabbath day.” In answer to him the Lord said, “Hypocrites, does not every 15 one of you on the Sabbath release his ox or his ass from the stall and lead it away to water it? Ought not this woman, a 16 daughter of Abraham, bound by Satan for eighteen years, to have been released from this bond on the Sabbath day?” While He was saying this, all His opponents were 17 put to shame, and the whole crowd rejoiced at all the glorious things which were being done by Him.

He said, “What is the Kingdom of God \* like, and with 18 what am I to compare it? It is like a mustard seed, which a 19 man took and put in his garden; it grew and became a large tree, and *the birds of the air roosted in its branches.*” Again He said, “With what am I to compare the Kingdom 20 of God? It is like leaven, which a woman took and hid in 21 three seahs <sup>d</sup> of wheat flour till all of it was leavened.”

He passed through city after city and village after 22 village, teaching and journeying to Jerusalem. Someone 23 said to Him, “Sir,\* are those who are being saved few in number?” He said to them, “Strive to go in through the 24 narrow door, for many, I tell you, will seek to enter and

<sup>a</sup> *Well and good* is not in the Greek.

<sup>b</sup> Lit., *Behold, a woman was.*

<sup>c</sup> Lit., *Answering.*

<sup>d</sup> See Appendix.

- 25 λέγω ὑμῖν, ζητήσουσιν εἰσελθεῖν καὶ οὐκ ἰσχύσουσιν. ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξῃσθε ἔξω ἐστάναι καὶ κρούειν τὴν θύραν λέγοντες, Κύριε, κύριε, ἄνοιξον ἡμῖν, καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν, 26 Οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. τότε ἄρξεσθε λέγειν, Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν, καὶ ἐν ταῖς πλατείαις ἡμῶν 27 ἐδίδαξας· | καὶ ἐρεῖ· λέγω ὑμῖν, Οὐκ οἶδα πόθεν ἐστέ. 28 ἀπόστητε ἀπ' ἐμοῦ πάντες ἐργάται τῆς ἀδικίας. ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὕψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακωβ καὶ πάντας τοὺς προφῆτας ἐν τῇ βασιλείᾳ τοῦ Θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω. 29 καὶ ἤξουσιν ἀπὸ ἀνατολῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ 30 νότου, καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. καὶ ἰδοὺ εἰσὶν ἔσχατοι οἱ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι οἱ 31 ἔσονται ἔσχατοι. Ἐν αὐτῇ τῇ ὥρᾳ προσήλθάν τινες Φαρισαῖοι λέγοντες αὐτῷ, Ἐξελθε καὶ πορεύου ἐντεῦθεν, 32 ὅτι Ἡρώδης θέλει σε ἀποκτεῖναι. καὶ εἶπεν αὐτοῖς, Πορευθέντες εἵπατε τῇ ἀλώπεκι ταύτῃ, Ἰδοὺ ἐκβάλλω δαιμόνια καὶ ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ 33 τρίτῃ τελειοῦμαι. πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπο- 34 λέσθαι ἔξω Ἱερουσαλὴμ. Ἱερουσαλὴμ Ἱερουσαλὴμ, ἡ ἀποκτείνουσα τοὺς προφῆτας καὶ λιθοβολοῦσα τοὺς ἀπεσταλ- μένους πρὸς αὐτήν, ποσάκις ἠθέλησα ἐπισυνάξαι τὰ τέκνα σου ὡς τρόπον ὄρνιθ τὴν ἐαυτῆς νοσσιὰν ὑπὸ τὰς 35 πτέρυγας, καὶ οὐκ ἠθέλησατε. ἰδοὺ ἀφίεται ὑμῖν ὁ οἶκος ὑμῶν. λέγω ὑμῖν ὅτι οὐ μὴ ἴδητέ με ἕως ἥξει ὅτε εἴπητε,

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

- 14<sub>1</sub> Καὶ ἐγένετο ἐν τῷ ἐλθεῖν αὐτὸν εἰς οἶκόν τινος τῶν ἀρχόντων τῶν Φαρισαίων σαββάτῳ φαγεῖν ἄρτον, καὶ

27: Ps. 6. 8. 28-29: Mt. 8. 11-12. 29: Ps. 107. 3, Is. 49. 12. 34-35: Mt. 23. 37-39. 35: Jer. 12. 7; 22. 5, Ps. 118. 26.



will not be able. When the householder gets up and shuts 25  
the door, and you stand outside and knock at the door  
saying, 'Sir, sir, open to us', he will answer, 'I do not  
know where you come from'. Then you will say, 'We 26  
ate and drank in your presence, and you taught in our  
streets.' But he will say, 'I tell you, I do not know where 27  
you come from; *leave me, all you workers of wickedness.*'  
There will be weeping and gnashing of teeth there, when 28  
you see Abraham, Isaac and Jacob, and all the prophets,  
in the Kingdom of God,\* but yourselves put <sup>a</sup> outside.  
They will come *from east and west, from north and south*, and 29  
will sit \* at table in the Kingdom of God. Indeed,<sup>b</sup> some 30  
are last who will be first, some are first who will be last."

At that time some Pharisees \* came to Him and said, 31  
"Go away from here and continue Your journey. Herod  
wants to kill You." He said to them, "Go and tell that 32  
fox, 'Today and tomorrow I am driving out demons \* and  
performing cures, and on the third day I shall bring My  
work to completion.'<sup>c</sup> Yet I must continue My journey 33  
today and tomorrow and the next day, because it is impos-  
sible that a prophet should perish outside Jerusalem.  
Jerusalem, Jerusalem, killer of the prophets and stoner of 34  
those sent to her, how often I wanted to gather your  
children to Me, as a bird gathers together her brood  
under her wings, but you did not want it! See, *your house* <sup>d</sup> 35  
*is abandoned to you.* I tell you, you will not see Me, until  
the time comes when you say,

'*Blessed is He who is coming \* in the name \* of the Lord.*' "

When He had entered the house of one of the chief men 14  
of the Pharisees \* on the Sabbath \* to eat a meal,<sup>e</sup> they

<sup>a</sup> Lit., *being put*.

<sup>b</sup> Lit., *See*.

<sup>c</sup> Or, *I shall be made perfect*.

<sup>d</sup> That is, the city of Jerusalem or, possibly, the Temple.

<sup>e</sup> Lit., *bread* (see Glossary).

2 αὐτοὶ ἦσαν παρατηρούμενοι αὐτόν. καὶ ἰδὼν ἄνθρωπός τις  
 3 ἦν ὑδρωπικός ἔμπροσθεν αὐτοῦ. καὶ ἀποκριθεὶς ὁ Ἰησοῦς  
 4 εἶπεν πρὸς τοὺς νομικοὺς καὶ Φαρισαίους λέγων, "Ἐξεστὶν  
 5 ἐπιλαβόμενος ἰάσατο αὐτὸν καὶ ἀπέλυσεν. καὶ ἀποκριθεὶς  
 6 πρὸς αὐτοὺς εἶπεν, Τίνος ὑμῶν υἱὸς ἢ βοῦς εἰς φρέαρ  
 7 πεσεῖται, καὶ οὐκ εὐθέως ἀνασπάσει αὐτὸν ἐν ἡμέρᾳ τοῦ  
 8 σαββάτου; καὶ οὐκ ἴσχυσαν ἀνταποκριθῆναι αὐτῷ πρὸς  
 9 ταῦτα. Ἐλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν,  
 10 ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς  
 11 αὐτούς, | "Ὅταν κληθῇς ὑπὸ τινος εἰς γάμους, μὴ κατακλιθῇς  
 12 εἰς τὴν πρωτοκλισίαν, μήποτε ἐντιμότερός σου ἢ κεκλημένος  
 13 ὑπ' αὐτοῦ, καὶ ἔλθων ὁ σέ καὶ αὐτὸν καλέσας ἐρεῖ σοι,  
 14 Δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνῃς τὸν  
 15 ἑσχατον τόπον κατέχειν. ἀλλ' ὅταν κληθῇς, πορευθεὶς  
 16 ἀνάπεσε εἰς τὸν ἑσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκὼς  
 17 σε ἐρεῖ σοι, Φίλε, προσανάβηθι ἀνώτερον· τότε ἔσται σοι  
 18 δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι. ὅτι πᾶς ὁ  
 19 ὑψῶν ἑαυτὸν ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν  
 20 ὑψωθήσεται. Ἐλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν, "Ὅταν  
 21 ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ  
 22 τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας  
 23 πλουσίους, μήποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηταί  
 24 σοι ἀνταπόδομα. ἀλλ' ὅταν ποιῇς δοχὴν, κάλει πτωχοὺς,  
 25 ἀναπήρους, χωλοὺς, τυφλοὺς· καὶ μακάριος ἔσῃ, ὅτι οὐκ  
 26 ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ  
 27 ἀναστάσει τῶν δικαίων. Ἀκούσας δὲ τις τῶν συνανα-  
 28 κειμένων ταῦτα εἶπεν αὐτῷ, Μακάριος ὅστις φάγεται  
 29 ἄρτον ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. ὁ δὲ εἶπεν αὐτῷ, "Ἀν-  
 30 θρωπὸς τις ἐποίει δεῖπνον μέγα, καὶ ἐκάλεσεν πολλοὺς,  
 31 καὶ ἀπέστειλεν τὸν δούλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου  
 32 εἰπεῖν τοῖς κεκλημένοις, "Ἐρχεσθε, ὅτι ἤδη ἔτοιμά εἰσι

were watching Him. In front of Him there was a man 2  
suffering from dropsy. Whereupon <sup>a</sup> Jesus said to the 3  
teachers of the Law \* and to the Pharisees, "Is it lawful to  
heal on the Sabbath or not?" But they were silent. He 4  
took hold of the man, cured him and sent him away. Then <sup>a</sup> 5  
He said to them, "Which of you whose son or ox falls into  
a well, will not at once pull him out on the Sabbath day?"  
They were not able to give Him an answer to this. 6

He spoke a parable \* to those who had been invited, as 7  
He watched how they were choosing the best places. He  
said to them, "When you are invited by anyone to a 8  
wedding-feast do not sit \* in the best place, in case a more  
important person than you has been invited by him, and he 9  
who invited both you and him comes and says to you, 'Give  
place to this man'; and then with shame you will take the  
last place. But when you are invited go and sit \* in the 10  
last place, so that when he who has invited you comes he  
will say to you, 'Friend, come up higher.' Then you will  
have honour in the presence of all who sit \* with you; for 11  
everyone who raises himself high will be humbled, and he  
who humbles himself will be raised high." He said also to 12  
the man who had invited Him, "When you give a dinner  
or a feast do not ask your friends or your brothers or your  
relatives or rich neighbours, lest they invite you back and  
you are repaid. No, when you give a party invite the poor, 13  
the crippled, the lame, the blind; and you will be blessed,\* 14  
because they have not the means to repay you; for you  
will be repaid at the resurrection of the righteous."

When one of those who were sitting with Him heard this 15  
he said to Him, "Blessed \* is the man who will eat <sup>b</sup> in the  
Kingdom of God.\*" He said to him, "A man was giving 16  
a great feast and invited many guests.<sup>c</sup> At the time of the 17  
feast he sent his slave to tell those who had been invited,

<sup>a</sup> Lit., *Answering*.

<sup>b</sup> Lit., *eat bread* (see Glossary).

<sup>c</sup> *Guests* is not in the Greek.

18 πάντα. | καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. ὁ  
 πρῶτος εἶπεν αὐτῷ, Ἄγρὸν ἡγόρασα, καὶ ἔχω ἀνάγκην  
 19 ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρητημένον. καὶ  
 ἕτερος εἶπεν, Ζεύγη βοῶν ἡγόρασα πέντε, καὶ πορεύομαι  
 20 δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρητημένον. καὶ  
 ἕτερος εἶπεν, Γυναῖκα ἔγημα, καὶ διὰ τοῦτο οὐ δύναμαι  
 21 ἔλθειν. καὶ παραγενόμενος ὁ δούλος ἐκεῖνος ἀπήγγειλεν  
 τῷ κυρίῳ αὐτοῦ ταῦτα. τότε ὀργισθεὶς ὁ οἰκοδεσπότης  
 εἶπεν τῷ δούλῳ αὐτοῦ, Ἔξελθε ταχέως εἰς τὰς πλατείας  
 καὶ ῥύμας τῆς πόλεως, καὶ τοὺς πτωχοὺς καὶ ἀναπήρους  
 22 καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε. καὶ εἶπεν ὁ δούλος,  
 23 Κύριε, γέγονεν ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν. καὶ  
 εἶπεν ὁ κύριος πρὸς τὸν δούλον, Ἔξελθε εἰς τὰς ὁδοὺς καὶ  
 φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ ὁ οἶκος  
 24 μου· λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν  
 κεκλημένων γεύσεται μου τοῦ δείπνου.  
 25 Συνεπορεύοντο δὲ αὐτῷ ὄχλοι πολλοί, καὶ στραφεὶς  
 26 εἶπεν πρὸς αὐτούς, Ἐἴ τις ἔρχεται πρὸς με καὶ οὐ μισεῖ τὸν  
 πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ τὴν γυναῖκα καὶ τὰ  
 τέκνα καὶ τοὺς ἀδελφούς καὶ τὰς ἀδελφάς, ἔτι καὶ τὴν  
 27 ψυχὴν αὐτοῦ, οὐ δύναται εἶναί μου μαθητής. καὶ ὅστις  
 οὐ βαστάζει τὸν σταυρὸν αὐτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ  
 28 δύναται εἶναί μου μαθητής. Τίς γὰρ ἐξ ὑμῶν θέλων  
 πύργον οἰκοδομῆσαι οὐχὶ πρῶτον καθίσας ψηφίζει τὴν  
 29 δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν; ἵνα μή ποτε θέντος  
 αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι πάντες οἱ  
 30 θεωροῦντες ἄρξωνται ἐμπαίξειν αὐτῷ | λέγοντες ὅτι  
 Οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν  
 31 ἐκτελέσαι. Ἡ τίς βασιλεὺς πορευόμενος συμβαλεῖν  
 ἐτέρῳ βασιλεῖ εἰς πόλεμον οὐχὶ καθίσας πρῶτον βουλευέται  
 εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ  
 32 εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν; εἰ δὲ μή γε, ἔτι  
 αὐτοῦ πόρρω ὄντος πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ εἰς

26-27: Mt. 10. 37-38.

'Come, for everything is now ready.' They all with one 18  
accord began to excuse themselves. The first said to him,  
'I have bought a field and I must go out to see it. I ask  
you to consider me excused.' Another said, 'I have bought 19  
five yoke of oxen and I am on my way to test them. I ask  
you to consider me excused.' Another said, 'I have 20  
married a wife, and for this reason I cannot come.' The 21  
slave came and told his master these things. Then the  
householder became angry and said to his slave, 'Go out  
quickly into the streets and alleys of the city, and bring in  
here the poor, the crippled, the blind and the lame.' The 22  
slave said, 'Sir, what you commanded has been done, and  
still there is room.' The master said to the slave, 'Go out 23  
into the roads and hedges and make them come in, that  
my house may be filled. I tell you <sup>a</sup> that none of those who 24  
were invited shall taste my feast.' "

Great crowds were going along with Him, and He turned 25  
and said to them, "If anyone comes to Me and does not 26  
hate his father, mother, wife, children, brothers and sisters,  
even his own self also, he cannot be My disciple. He who 27  
does not carry his cross and come after Me cannot be My  
disciple. Which of you, wishing to build a tower, does not 28  
first sit down and estimate the cost, to see <sup>b</sup> if he has enough <sup>b</sup>  
to complete it, lest perhaps, when he has laid a foundation 29  
and is not able to finish,<sup>c</sup> all the onlookers should mock  
him, saying, 'This fellow began to build but was not able 30  
to finish '<sup>c</sup>? Or what king, setting out to wage war with 31  
another king, does not first sit down and consider whether  
with ten thousand men he can meet him who comes against  
him with twenty thousand? If he cannot, he sends envoys, 32

<sup>a</sup> Plural.

<sup>b</sup> *To see* and *enough* are not in the Greek.

<sup>c</sup> That is, the building.

33 εἰρήνην. οὕτως οὖν πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται  
 πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται εἶναι μου μαθητής.  
 34 Καλὸν τὸ ἅλας· ἐὰν δὲ καὶ τὸ ἅλας μωρανθῇ, ἐν τίνι  
 35 ἄρτυθήσεται; οὔτε εἰς γῆν οὔτε εἰς κοπρίαν εὐθετόν  
 ἐστίν· ἔξω βάλλουσιν αὐτό. ὁ ἔχων ὦτα ἀκούει ἀκουέτω.  
 15<sup>1</sup> Ἦσαν δὲ ἐγγίζοντες αὐτῷ πάντες οἱ τελῶναι καὶ οἱ  
 2 ἁμαρτωλοὶ ἀκούειν αὐτοῦ. καὶ διεγόγγυζον οἱ Φαρισαῖοι  
 καὶ οἱ γραμματεῖς λέγοντες ὅτι Οὗτος ἁμαρτωλοὺς  
 3 προσδέχεται καὶ συνεσθίει αὐτοῖς. εἶπεν δὲ πρὸς αὐτοὺς  
 4 τὴν παραβολὴν ταύτην λέγων, Τίς ἀνθρώπος ἐξ ὑμῶν ὃς  
 ἔχει ἑκατὸν πρόβατα καὶ ἀπολέσῃ ἓν ἐξ αὐτῶν οὐ κατα-  
 λείπει τὰ ἐνενήκοντα ἑννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ  
 5 τὸ ἀπολωλὸς ἕως εὗρη αὐτό; καὶ εὑρὼν ἐπιτίθῃσιν ἐπὶ  
 6 τοὺς ἄμους αὐτοῦ χαίρων, καὶ ἐλθὼν εἰς τὸν οἶκον συν-  
 καλεῖ τοὺς φίλους καὶ τοὺς γείτονας, λέγων αὐτοῖς,  
 7 Συνχάρητέ μοι, ὅτι εὑρον τὸ πρόβατόν μου τὸ ἀπολωλός.  
 8 οἷτινες οὐ χρεῖαν ἔχουσιν μετανοίας. Ἡ τίς γυνὴ δραχμὰς  
 ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἄπτει  
 λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς ἕως ὅτου  
 9 εὗρῃ; καὶ εὑροῦσα συνκαλεῖ τὰς φίλας καὶ τὰς γείτονας  
 λέγουσα, Συνχάρητέ μοι, ὅτι εὑρον τὴν δραχμὴν ἣν ἀπώ-  
 10 λεσα. οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον τῶν  
 11 ἀγγέλων τοῦ Θεοῦ ἐπὶ ἐνὶ ἁμαρτωλῷ μετανοοῦντι. Εἶπεν  
 12 δέ, Ἀνθρωπὸς τις εἶχεν δύο υἱούς. καὶ εἶπεν ὁ νεώτερος  
 αὐτῶν τῷ πατρί, Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς  
 13 οὐσίας. καὶ διέειλεν αὐτοῖς τὸν βίον. | καὶ μετ' οὐ πολλὰς  
 ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς  
 χώραν μακράν, καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ  
 14 ζῶν ἀσώτως. δαπανήσαντος δὲ αὐτοῦ πάντα ἐγένετο  
 λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην, καὶ αὐτὸς ἥρξατο  
 15 ὑστερεῖσθαι. καὶ πορευθεὶς ἐκολλήθη ἐνὶ τῶν πολιτῶν

4-7: Mt. 18. 12-14.

while he <sup>a</sup> is still far off, to ask for terms of peace. In the 33  
same way, none of you who does not bid farewell to all his  
possessions can be My disciple. Salt is good; but if even 34  
the salt loses its taste with what can it be seasoned? It is 35  
useless both for the land and for the manure-heap. They  
throw it away. He who has ears to hear, let him hear."

All the tax-collectors and sinners \* were drawing near to 15  
hear Him. The Pharisees \* and the scribes \* were grum- 2  
bling, saying, "This fellow welcomes sinners and eats with  
them." But He told them this parable:\* "What man of you 3, 4  
who has a hundred sheep and loses one of them does not  
leave the ninety-nine in the wilderness <sup>b</sup> and go after the  
lost one till he finds it? When he has found it he puts it 5  
on his shoulders rejoicing; and when he has come home he 6  
calls together his friends and neighbours, saying to them,  
'Rejoice with me because I have found my sheep which  
was lost.' I tell you that in the same way there will be 7  
rejoicing in heaven over one sinner who repents \* rather  
than over ninety-nine righteous persons who do not need  
repentance. Or, what woman having ten drachmas,<sup>c</sup> if she 8  
loses one, does not light a lamp, sweep the house and search  
carefully till she finds it? When she has found it she calls 9  
together her friends and neighbours, saying, 'Rejoice with  
me because I have found the drachma which I lost.' I 10  
tell you, in the same way there is rejoicing among the  
angels \* of God over one sinner who repents."

He said, "A man had two sons. The younger of them 11, 12  
said to his father, 'Father, give me my due share of the  
property'; and he divided his possessions among them.  
Not many days later the younger son gathered everything 13  
together and went abroad to a distant country; there he  
squandered his property, living extravagantly.<sup>d</sup> When he 14  
had spent everything a severe famine occurred throughout  
that country, and he began to be in want. He went and 15

<sup>a</sup> That is, the other king.

<sup>c</sup> See Appendix.

<sup>b</sup> That is, uninhabited place.

<sup>d</sup> Or, in loose living.

τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς  
 16 αὐτοῦ βόσκειν χοίρους· καὶ ἐπεθύμει γεμίσαι τὴν κοι-  
 λίαν αὐτοῦ ἀπὸ τῶν κερατίων ὧν ἤσθιον οἱ χοῖροι, καὶ  
 17 οὐδεὶς ἐδίδου αὐτῷ. εἰς ἑαυτὸν δὲ ἔλθων εἶπεν, Πόσοι  
 μίσθιοι τοῦ πατρὸς μου περισσεύονται ἄρτων, ἐγὼ δὲ  
 18 λιμῷ ὥδε ἀπόλλυμαι. ἀναστὰς πορεύσομαι πρὸς τὸν  
 πατέρα μου καὶ ἐρῶ αὐτῷ, Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν  
 19 καὶ ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου·  
 20 ποιήσόν με ὡς ἓνα τῶν μισθίων σου. καὶ ἀναστὰς ἦλθεν  
 πρὸς τὸν πατέρα αὐτοῦ. ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος  
 εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ καὶ ἐσπλαγχνίσθη, καὶ δραμὼν  
 ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν.  
 21 εἶπεν δὲ αὐτῷ ὁ υἱός, Πάτερ, ἡμαρτον εἰς τὸν οὐρανὸν καὶ  
 ἐνώπιόν σου, καὶ οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.  
 22 εἶπεν δὲ ὁ πατήρ πρὸς τοὺς δούλους αὐτοῦ, Ταχὺ ἐξενέγ-  
 κατε τὴν στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτόν, καὶ δότε  
 23 δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς  
 πόδας, | καὶ φέρετε τὸν μόσχον τὸν σιτευτόν, θύσατε, καὶ  
 24 φαγόντες εὐφρανθῶμεν, ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν  
 καὶ ἀνέζησεν, καὶ ἦν ἀπολωλὼς καὶ εὐρέθη. καὶ ἤρξαντο  
 25 εὐφραίνεσθαι. ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν  
 ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν  
 26 συμφωνίας καὶ χορῶν, καὶ προσκαλεσάμενος ἓνα τῶν  
 27 παίδων ἐπυνθάνετο τί ἂν εἴη ταῦτα. ὁ δὲ εἶπεν αὐτῷ ὅτι  
 Ὁ ἀδελφός σου ἦκει, καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον  
 28 τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν. ὠργίσθη  
 δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ δὲ πατήρ αὐτοῦ ἐξελθὼν  
 29 παρεκάλει αὐτόν. ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρὶ αὐτοῦ,  
 Ἴδου τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου  
 παρῆλθον, καὶ ἐμοὶ οὐδέποτε ἔδωκας ἔριφον ἵνα μετὰ τῶν  
 30 φίλων μου εὐφρανθῶ· ὅτε δὲ ὁ υἱός σου οὗτος ὁ κατα-  
 φαγὼν σου τὸν βίον μετὰ τῶν πορνῶν ἦλθεν, ἔθυσας αὐτῷ



attached himself to a citizen of that country, and he sent him to his fields to feed pigs. He longed to fill his stomach 16 with the carob <sup>a</sup> pods which the pigs were eating, and no one gave him anything.<sup>b</sup> He came to himself and said, 17 'How many hired men of my father have more than enough food,<sup>c</sup> while I am dying here of hunger! I will get up and 18 go to my father, and I will say to him, Father, I have sinned against heaven and in your sight, and I no longer deserve 19 to be called your son. Make me like one of your hired men.' He got up and went to his father. While he was 20 still a long way off his father saw him and was moved with pity; he ran and embraced <sup>d</sup> and kissed him. The son 21 said to him, 'Father, I have sinned against heaven and in your sight, and I no longer deserve to be called your son.' The father said to his slaves, 'Bring out quickly the best 22 garment and put it on him, and give him a ring for his hand and shoes for his feet. Bring the fatted calf, kill <sup>e</sup> 23 it, and let us eat and enjoy ourselves, because this son of 24 mine was dead and has come to life again, he was lost and has been found.' And they began to enjoy themselves. But 25 his elder son was in the field, and as he came and approached the house he heard music and dancing. He called one of 26 the servants and enquired what this was. He said to him, 27 'Your brother has arrived, and your father has killed the fatted calf because he has received him back safe and sound.'<sup>f</sup> But he was angry and would not go in. His father 28 came out and entreated him. He answered his father, 'All 29 these years I have slaved for you, and I have never disobeyed an order of yours; but to me you have never given a kid that I might enjoy myself with my friends. But when this 30 son of yours came, who has devoured your possessions with

<sup>a</sup> A tree. <sup>b</sup> *Anything* is not in the Greek. <sup>c</sup> Lit., *bread* (see Glossary).

<sup>d</sup> Lit., *fell on his neck*.

<sup>e</sup> The Greek word has the sense of ritual killing for food. See *The Bible Translator*, July 1961.

<sup>f</sup> *Safe and sound*; lit., *in good health*.

31 τὸν μόσχον τὸν σιτευτόν. ὁ δὲ εἶπεν αὐτῷ, Τέκνον, σὺ  
 32 πάντοτε μετ' ἐμοῦ εἶ, καὶ πάντα τὰ ἐμὰ σὰ ἐστίν· εὐφραν-  
 θῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρός  
 ἦν καὶ ἔζησεν, καὶ ἀπολωλώς ἦν καὶ εὐρέθη.

161 Ἐλεγεν δὲ καὶ πρὸς τοὺς μαθητὰς αὐτοῦ, Ἀνθρωπὸς  
 τις ἦν πλούσιος ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη  
 2 αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ. καὶ φωνήσας  
 αὐτὸν εἶπεν αὐτῷ, Τί τοῦτο ἀκούω περὶ σοῦ; ἀπόδος τὸν  
 λόγον τῆς οἰκονομίας σου· οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν.  
 3 εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος, Τί ποιήσω, ὅτι ὁ κύριός μου  
 ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; σκάπτειν οὐκ  
 4 ἰσχύω καὶ ἐπαιτεῖν αἰσχύνομαι. ἔγνω νὰ ποιήσω, ἵνα  
 ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας δέξωνταί με εἰς τοὺς  
 5 οἴκους αὐτῶν. καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν  
 χρεοφειλετῶν τοῦ κυρίου αὐτοῦ ἔλεγεν τῷ πρώτῳ, Πόσον  
 6 ὀφείλεις τῷ κυρίῳ μου; καὶ εἶπεν, Ἑκατὸν βάτους ἐλαίου.  
 ὁ δὲ εἶπεν αὐτῷ, Δέξαι σου τὰ γράμματα καὶ καθίσας  
 7 ταχέως γράψον πεντήκοντα. ἔπειτα ἑτέρῳ εἶπεν, Σὺ δὲ  
 πόσον ὀφείλεις; ὁ δὲ εἶπεν, Ἑκατὸν κόρους σίτου. καὶ  
 λέγει αὐτῷ, Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοή-  
 8 κοντα. καὶ ἐπήνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας  
 ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου  
 9 τὴν ἑαυτῶν εἰσιν. Καὶ ἐγὼ ὑμῖν λέγω, ποιήσατε ἑαυτοῖς  
 φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπη  
 10 δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς. ὁ πιστὸς ἐν  
 ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, καὶ ὁ ἐν ἐλαχίστῳ  
 11 ἄδικος καὶ ἐν πολλῷ ἄδικός ἐστιν. εἰ οὖν ἐν τῷ ἄδικῳ  
 μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύ-  
 12 σει; καὶ εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ἡμέ-  
 13 τερον τίς δώσει ὑμῖν; Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις  
 δουλεῖν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει,  
 ἢ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. οὐ δύνασθε

prostitutes, you killed the fatted calf for him.' He said to 31  
him, 'Son, you are always with me, and all I have is yours.  
We had to enjoy ourselves and be glad, because this brother 32  
of yours was dead and has come to life, he was lost and has  
been found.' "

He said also to His disciples, "There was a rich man 16  
who had an agent. This man was accused to him of  
squandering his possessions. He called him and said to 2  
him, 'What is this that I hear about you? Render the  
account of your agency; for you can no longer be agent.'  
The agent said to himself, 'What am I to do, since my master 3  
is taking the agency from me? I am not strong enough to  
dig, and I am ashamed to beg. I know what to do, in 4  
order that when I am removed from the agency men may  
welcome me into their homes.' He called each one of his 5  
master's debtors, and he said to the first, 'How much do  
you owe my master?' He said, 'A hundred bats <sup>a</sup> of 6  
oil.' He said to him, 'Take your bill; sit down quickly and  
write fifty.' Then he said to another, 'And you, how much 7  
do you owe?' He said, 'A hundred kors <sup>a</sup> of wheat.'  
He said to him, 'Take your bill and write eighty.' The 8  
master praised the unrighteous \* agent because he had  
acted prudently; for the sons \* of this age are more prudent  
in relation to those of their own kind than the sons of light  
are. And I tell you, make friends for yourselves by means 9  
of unrighteous wealth, that when it fails they may welcome  
you into the eternal dwellings. He who is trustworthy in a 10  
very little is trustworthy also in much, and he who is  
unrighteous in a very little is unrighteous also in much. If 11  
then you have not been trustworthy in the use of unrighteous  
wealth, who will entrust to you what is genuine? And if 12  
you have not been trustworthy in what is another's, who  
will give you what is ours? No house-slave can serve two 13  
masters; for either he will hate the one and love the other,  
or he will be attached to one and despise the other. You  
cannot serve God and wealth."

<sup>a</sup> See Appendix.

- 14 Θεῷ δουλεύειν καὶ μαμωνᾷ. Ἦκουον δὲ ταῦτα πάντα καὶ οἱ Φαρισαῖοι φιλάργυροι ὑπάρχοντες, καὶ ἐξεμυκτήριζον αὐτόν. καὶ εἶπεν αὐτοῖς, Ὑμεῖς ἐστε οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ Θεὸς γινώσκει τὰς καρδίας ὑμῶν· ὅτι τὸ ἐν ἀνθρώποις ὑψηλὸν βδέλυγμα ἐνώπιον τοῦ Θεοῦ. Ἔστιν ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου· ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται. εὐκοπώτερον δὲ ἐστὶν τὸν οὐρανὸν καὶ τὴν γῆν παρελθεῖν ἢ τοῦ νόμου κεραίαν μίαν πεσεῖν. Πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ καὶ γαμῶν ἑτέραν μοιχεύει, καὶ πᾶς ὁ ἀπολελυμένην ἀπὸ ἀνδρὸς γαμῶν μοιχεύει. Ἀνθρωπος δέ τις ἦν πλούσιος, καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον εὐφραινόμενος καθ' ἡμέραν λαμπρῶς. πτωχὸς δὲ τις ἦν ὀνόματι Λάζαρος ὃς ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος | καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἔλκη αὐτοῦ. ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβρααμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη. καὶ ἐν τῷ Αἰδῇ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβρααμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. καὶ αὐτὸς φωνήσας εἶπεν, Πάτερ Ἀβρααμ, ἐλέησόν με καὶ πέμψον Λάζαρον ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. εἶπεν δὲ Ἀβρααμ, Τέκνον, μνήσθητι ὅτι ἀπέλαβες σὺ τὰ ἀγαθὰ σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὥδε παρακαλεῖται, σὺ δὲ ὀδυνᾷσαι. καὶ ἐν πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἐντεῦθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν. εἶπεν δέ, Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου· ἔχω γάρ

The Pharisees \* also, who were money-lovers, were 14 listening to all this and were sneering at Him. He said to 15 them, "You are those who in the sight of men claim to be right \* with God, but God knows your hearts; for that which is highly regarded among men is an abomination in the sight of God.

"Until the time of John there were the Law \* and the 16 Prophets. Since then the Good News \* of the Kingdom of God \* is preached, and everyone forces his way into it. It is easier for heaven and earth to pass away than for one 17 tittle <sup>a</sup> of the Law to be dropped.<sup>b</sup> Whoever divorces his 18 wife and marries another commits adultery, and whoever marries a woman divorced from her husband commits adultery.

"There was a rich man. His clothes were of purple and 19 fine linen, and he enjoyed himself in luxury every day. And there was a poor man named Lazarus who was laid at 20 his gate covered with sores, and he longed to be filled with 21 what fell from the rich man's table; what is more, the dogs came and licked his sores. Then the poor man died and 22 was carried by angels \* to recline at Abraham's right.<sup>c</sup> The rich man also died, and was buried. He lifted his eyes 23 in Hades,\* being in torment, and saw Abraham far away and Lazarus at his right. He called to him and said, 24 'Father Abraham, have pity on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in anguish in this flame.' But Abraham said, 25 'Son, remember that you received your good things in your life, just as Lazarus received bad things; but now he is comforted here, and you are in anguish. And besides 26 all this a great chasm is fixed between us and you,<sup>d</sup> in order that those who wish to pass from here to you <sup>d</sup> may not be able, and that no one may cross over from there to us.' He said, 'I request you then, father, to send him to my 27 father's home, for I have five brothers, that he may give 28

<sup>a</sup> A small part of a Hebrew letter.

<sup>c</sup> Lit., by angels to Abraham's bosom.

<sup>b</sup> Lit., to fall.

<sup>d</sup> Plural.

- πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ  
 29 αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου. λέγει  
 αὐτῷ Ἀβρααμ, "Ἐχουσι Μωϋσέα καὶ τοὺς προφῆτας·  
 30 ἀκουσάτωσαν αὐτῶν. ὁ δὲ εἶπεν, Οὐχί, πάτερ Ἀβρααμ,  
 ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανο-  
 31 ῇσουσιν. εἶπεν δὲ αὐτῷ, Εἰ Μωϋσέως καὶ τῶν προφητῶν  
 οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται.  
 17<sub>1</sub> Εἶπεν δὲ πρὸς τοὺς μαθητὰς αὐτοῦ, "Ἀνένδεκτόν ἐστιν  
 τοῦ μὴ ἔλθειν τὰ σκάνδαλα, πλην οὐαὶ δι' οὗ ἔρχεται·  
 2 λυσιτελεῖ αὐτῷ εἰ λίθος μυλικὸς περικείται περὶ τὸν  
 τράχηλον αὐτοῦ καὶ ἔρριπται εἰς τὴν θάλασσαν, ἣ ἵνα  
 3 σκανδαλίσῃ ἓνα τῶν μικρῶν τούτων. προσέχετε ἑαυτοῖς.  
 ἐὰν ἀμάρτη εἰς σέ ὁ ἀδελφός σου, ἐπιτίμησον αὐτῷ, καὶ  
 4 ἐὰν μετανοήσῃ, ἄφες αὐτῷ. καὶ ἐὰν ἐπτάκις τῆς ἡμέρας  
 ἀμαρτήσῃ εἰς σέ καὶ ἐπτάκις τῆς ἡμέρας ἐπιστρέψῃ πρὸς  
 5 σέ λέγων, Μετανοῶ, ἀφήσεις αὐτῷ. Καὶ εἶπαν οἱ ἀπόστο-  
 6 λοι τῷ Κυρίῳ, Πρόσθες ἡμῖν πίστιν. εἶπεν δὲ ὁ Κύριος,  
 Εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐλέγετε ἂν τῇ συκα-  
 μίνῃ ταύτῃ, Ἐκριζώθητι καὶ φυτεύθητι ἐν τῇ θαλάσῃ·  
 7 καὶ ὑπήκουσεν ἂν ὑμῖν. Τίς δὲ ἐξ ὑμῶν δούλον ἔχων  
 ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ  
 8 ἔρεῖ αὐτῷ, Εὐθέως παρελθὼν ἀνάπεσε; ἀλλ' οὐχὶ ἔρεῖ  
 αὐτῷ, Ἐτοίμασον τί δειπνήσω, καὶ περιζωσάμενος διακόνει  
 μοι ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίσεις  
 9 σύ; μὴ ἔχει χάριν τῷ δούλῳ ἐκείνῳ ὅτι ἐποίησεν τὰ δια-  
 10 ταχθέντα αὐτῷ; οὐ δοκῶ. οὕτως καὶ ὑμεῖς, ὅταν ποι-  
 ῇσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε ὅτι Δοῦλοι  
 ἀχρεῖοί ἐσμεν, ὅτι ὁ ὠφείλομεν ποιῆσαι πεποιήκαμεν.  
 11 Καὶ ἐγένετο ἐν τῷ πορεύεσθαι αὐτὸν εἰς Ἱερουσαλήμ,  
 καὶ αὐτὸς διήρχετο διὰ μέσον Σαμαρίας καὶ Γαλιλαίας.  
 12 καὶ εἰσερχομένον αὐτοῦ εἰς τινα κώμην ὑπήντησαν αὐτῷ  
 13 δέκα λεπροὶ ἄνδρες, οἱ ἔστησαν πόρρωθεν, | καὶ αὐτοὶ  
 ἤραν φωνὴν λέγοντες, Ἰησοῦ Ἐπιστάτα, ἐλέησον ἡμᾶς.

them a solemn warning, lest they also come to this place of torment.' Abraham said to him, 'They have Moses and 29 the Prophets; let them listen to them.' But he said, 'No, 30 father Abraham; but if someone comes to them from the dead they will repent.\*' He said to him, 'If they do not 31 listen to Moses and the Prophets they will not be persuaded even if someone rises from the dead.' "

He said to His disciples, " It is impossible that causes of 17 falling away \* should not come, but alas for the man through whom they come! It would be better for him if a millstone 2 had been hung round his neck and he had been thrown into the sea, than that he should cause one of these little ones to fall away.\* Beware! If your brother sins against 3 you, check \* him, and if he repents \* forgive him. If he sins 4 against you seven times in a day, and returns to you seven times in a day, and says, ' I repent ', you shall forgive him."

The apostles \* said to the Lord, " Grant us faith.<sup>a</sup>" The 5, 6 Lord said, " If you have faith like a mustard seed, you could say to this mulberry tree, ' Be uprooted and be planted in the sea ', and it would obey you.

" Which of you who has a slave ploughing or tending 7 sheep will say to him when he comes in from the field, ' Come along at once and sit down \* to eat ' ? Will he not 8 rather say to him, ' Prepare my dinner, gird yourself <sup>b</sup> and attend on me while I eat and drink; after that, you shall eat and drink yourself ' ? Does he thank that slave because 9 he did what was commanded him? I think not. In the 10 same way, you also, when you have done all that was commanded you, say,<sup>c</sup> ' We are worthless slaves; we have done what it was our duty to do.' "

On His way to Jerusalem He was passing between Samaria 11 and Galilee. As He entered a village ten lepers \* met Him. 12 They stopped some distance away and called out, " Jesus, 13

<sup>a</sup> Or, *faith also*.

<sup>b</sup> That is, *tuck your loose garment into your belt*. <sup>c</sup> Imperative.

14 καὶ ἰδὼν εἶπεν αὐτοῖς, Πορευθέντες ἐπιδείξατε ἑαυτοὺς  
 τοῖς ἱερεῦσιν. καὶ ἐγένετο ἐν τῷ ὑπάγειν αὐτοὺς ἐκαθα-  
 15 ρίσθησαν. εἰς δὲ ἐξ αὐτῶν, ἰδὼν ὅτι ἰάθη, ὑπέστρεψεν  
 16 μετὰ φωνῆς μεγάλης δοξάζων τὸν Θεόν, καὶ ἔπεσεν ἐπὶ  
 πρόσωπον παρὰ τοὺς πόδας αὐτοῦ εὐχαριστῶν αὐτῷ· καὶ  
 17 αὐτὸς ἦν Σαμαρεῖτης. ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν,  
 18 Οὐχὶ οἱ δέκα ἐκαθαρίσθησαν; οἱ ἐννέα ποῦ; | οὐχ εὐρέθησαν  
 ὑποστρέψαντες δοῦναι δόξαν τῷ Θεῷ εἰ μὴ ὁ ἄλλογενης  
 19 οὗτος; καὶ εἶπεν αὐτῷ, Ἀναστὰς πορεύου· ἡ πίστις σου  
 σέσωκέν σε.  
 20 Ἐπερωτηθεὶς δὲ ὑπὸ τῶν Φαρισαίων πότε ἔρχεται ἡ  
 βασιλεία τοῦ Θεοῦ, ἀπεκρίθη αὐτοῖς καὶ εἶπεν, Οὐκ  
 21 ἔρχεται ἡ βασιλεία τοῦ Θεοῦ μετὰ παρατηρήσεως, οὐδὲ  
 ἐροῦσιν, Ἰδοὺ ὧδε ἡ, Ἰδοὺ ἐκεῖ· ἰδοὺ γὰρ ἡ βασιλεία τοῦ  
 22 Θεοῦ ἐντὸς ὑμῶν ἐστίν. Εἶπεν δὲ πρὸς τοὺς μαθητὰς  
 αὐτοῦ, Ἐλεύσονται ἡμέραι ὅτε ἐπιθυμήσετε μίαν τῶν  
 ἡμερῶν τοῦ Υἱοῦ τοῦ ἀνθρώπου ἰδεῖν καὶ οὐκ ὄψεσθε.  
 23 καὶ ἐροῦσιν ὑμῖν, Ἰδοὺ ἐκεῖ, Ἰδοὺ ὧδε· μὴ ἀπέλθῃτε  
 24 μηδὲ διώξητε. ὥσπερ γὰρ ἡ ἀστραπὴ ἀστράπτουσα ἐκ  
 τῆς ὑπὸ τὸν οὐρανὸν εἰς τὴν ὑπ' οὐρανὸν λάμπει, οὕτως  
 25 ἔσται καὶ ὁ Υἱὸς τοῦ ἀνθρώπου ἐν τῇ ἡμέρᾳ αὐτοῦ.  
 26 ἀπὸ τῆς γενεᾶς ταύτης. καὶ καθὼς ἐγένετο ἐν ταῖς  
 ἡμέραις Νωε, οὕτως ἔσται καὶ ἐν ταῖς ἡμέραις τοῦ Υἱοῦ  
 27 τοῦ ἀνθρώπου· ἤσθιον, ἔπινον, ἐγάμουν, ἐγαμίζοντο, ἄχρι  
 τῆς ἡμέρας εἰσῆλθεν Νωε εἰς τὴν κιβωτόν, καὶ ἦλθεν ὁ  
 28 κατακλυσμὸς καὶ ἀπώλεσεν ἅπαντας. ὁμοίως καθὼς  
 ἐγένετο ἐν ταῖς ἡμέραις Λωτ· ἤσθιον, ἔπινον, ἡγόραζον,  
 29 ἐπώλουν, ἐφύτευον, ὠκοδόμουν· ἡ δὲ ἡμέρα ἐξῆλθεν Λωτ  
 ἀπὸ Σοδόμων, ἔβρεξεν πῦρ [καὶ θεῖον] ἀπ' οὐρανοῦ καὶ  
 30 ἀπώλεσεν ἅπαντας. κατὰ ταῦτα ἔσται ἡ ἡμέρα ὁ Υἱὸς

14: Lv. 13. 49; 14. 2-32. 26-27: Mt. 24. 37-39. 27: Gn. 7. 7. 29:  
 Gn. 19. 15, 24, 25.



Master, have pity on us." When He saw them He said to 14 them, "Go, *show yourselves to the priests.\**" As they were going they were made clean. One of them, seeing that he 15 had been cured, returned, giving glory to God with a loud voice; and he fell on his face at His feet thanking Him. He 16 was a Samaritan! Jesus answered, "Were not the ten 17 made clean? The nine, where are they? Were none found 18 who returned to give glory to God, except this foreigner?" And He said to him, "Rise and go. Your faith has made 19 you well."

When He was asked by the Pharisees \* when the King- 20 dom of God \* was coming, He answered them, "The Kingdom of God does not come while you watch for it. They will not say, 'Look, here it is', or 'Look, there it 21 is'. In fact,<sup>a</sup> the Kingdom of God is among you."

He said to His disciples, "A time <sup>b</sup> will come when you 22 will long to see one of the days of the Son of Man,\* but you will not see it. They will say to you, 'Look, there He is', 23 'Look, here He is'. Do not go, do not run after them; for just as the lightning when it flashes shines from one 24 horizon to the other,<sup>c</sup> so the Son of Man also will be in His day. But first He must suffer much and be repudiated by 25 this generation. And as it was in the days of Noah, so it 26 will be also in the days of the Son of Man: they ate, they 27 drank, they married, they were given in marriage until the day when *Noah entered the ark,*<sup>d</sup> and the flood came and destroyed them all. In the same way, it will be as it was 28 in the days of Lot; they ate, they drank, they bought, they sold, they planted, they built; but on the day when Lot 29 went out of Sodom, *it rained fire and sulphur* <sup>e</sup> *from heaven* and destroyed them all. It will be like this on the day when the 30

<sup>a</sup> Lit., *Look*.

<sup>b</sup> Lit., *days*.

<sup>c</sup> Lit., *from one part under the sky to the other*.

<sup>d</sup> That is, a ship.

<sup>e</sup> Some witnesses omit, *and sulphur*.

- 31 τοῦ ἀνθρώπου ἀποκαλύπτεται. ἐν ἐκείνῃ τῇ ἡμέρᾳ ὅς  
 ἔσται ἐπὶ τοῦ δώματος καὶ τὰ σκεύη αὐτοῦ ἐν τῇ οἰκίᾳ,  
 μὴ καταβάτω ἄραι αὐτά, καὶ ὁ ἐν τῷ ἀγρῷ ὁμοίως μὴ  
 32 ἐπιστρεφάτω εἰς τὰ ὀπίσω. μνημονεύετε τῆς γυναικὸς  
 33 Λωτ. ὅς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι,  
 ἀπολέσει αὐτήν, καὶ ὅς ἐὰν ἀπολέσῃ αὐτήν, ζωογονήσῃ  
 34 αὐτήν. λέγω ὑμῖν, ταύτῃ τῇ νυκτὶ ἔσονται δύο ἐπὶ κλίνης  
 μιᾶς, ὁ εἰς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται·  
 35 ἔσονται δύο ἀλήθουσαι ἐπὶ τὸ αὐτό, ἡ μία παραλημφθήσεται  
 37 καὶ ἡ ἑτέρα ἀφεθήσεται.\* καὶ ἀποκριθέντες λέγουσιν  
 αὐτῷ, Ποῦ, Κύριε; ὁ δὲ εἶπεν αὐτοῖς, "Ὅπου τὸ σῶμα,  
 ἐκεῖ καὶ οἱ ἄετοί ἐπισυναχθήσονται.
- 181 "Ἐλεγεν δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε  
 2 προσεύχεσθαι αὐτοὺς καὶ μὴ ἐγκακεῖν, | λέγων, Κριτὴς  
 3 τις ἦν ἐν τινι πόλει τὸν Θεὸν μὴ φοβούμενος καὶ ἄνθρωπον  
 3 μὴ ἐντρέπομενος. χήρα δέ τις ἦν ἐν τῇ πόλει ἐκείνῃ, καὶ  
 ἤρχετο πρὸς αὐτὸν λέγουσα, Ἐκδίκησόν με ἀπὸ τοῦ  
 4 ἀντιδίκου μου. καὶ οὐκ ἤθελεν ἐπὶ χρόνον· μετὰ δὲ ταῦτα  
 εἶπεν ἐν ἑαυτῷ, Εἰ καὶ τὸν Θεὸν οὐ φοβοῦμαι καὶ ἄνθρωπον  
 5 οὐκ ἐντρέπομαι, διὰ γε τὸ παρέχειν μοι κόπον τὴν χήραν  
 ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπώ-  
 6 πιάξῃ με. Εἶπεν δὲ ὁ Κύριος, Ἀκούσατε τί ὁ κριτὴς τῆς  
 7 ἀδικίας λέγει· ὁ δὲ Θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν  
 τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων πρὸς αὐτὸν ἡμέρας καὶ  
 8 νυκτός, καὶ μακροθυμεῖ ἐπ' αὐτοῖς; λέγω ὑμῖν ὅτι ποιήσῃ  
 τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. πλὴν ὁ Υἱὸς τοῦ ἀν-  
 θρώπου ἔλθων ἄρα εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς;  
 9 Εἶπεν δὲ καὶ πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς  
 ὅτι εἰσὶν δίκαιοι καὶ ἐξουθενούντας τοὺς λοιποὺς τὴν  
 10 παραβολὴν ταύτην. "Ἀνθρωποὶ δύο ἀνέβησαν εἰς τὸ

\* Many witnesses add verse 36: δύο ἐν ἀγρῷ· εἰς παραλημφθήσεται καὶ ὁ ἕτερος ἀφεθήσεται.

Son of Man is revealed. On that day if a man is on the 31  
house-top and his goods are in the house let him not go  
down to take them, and in the same way, *let* the man in the  
field *not turn back*. Remember Lot's wife. Whoever seeks 32, 33  
to possess his life will lose it, but whoever loses it will keep <sup>a</sup>  
it. I tell you, on that night two men will be on one bed; 34  
one will be taken, the other will be left. Two women will 35  
be grinding together; one will be taken, the other will be  
left."<sup>b</sup> They answered Him, "Where, Sir?\*" He said 37  
to them, "Where the body is, there the vultures also will  
gather."

He also told them a parable \* about the need for them to 18  
pray continually and not to be discouraged. He said, "In 2  
a city there was a judge who did not fear God and who had  
no respect for man. There was a widow in that city, and 3  
she kept coming to him, saying, 'See that I get justice from  
my opponent.' For a while he refused, but afterwards he 4  
said to himself, 'Even though I do not fear God and have no  
respect for man, at least because this widow troubles me I 5  
shall see that she gets justice, lest in the end she wears me  
out by her visits.'" The Lord said, "Hear what the 6  
unrighteous \* judge says. And will not God see justice 7  
done to His chosen who cry to Him day and night, and is  
He slow to help <sup>c</sup> them? I tell you, He will speedily see 8  
justice done to them. Nevertheless, will the Son of Man,\*  
when He comes, find faith on the earth?"

He also told this parable \* to some who were confident 9  
of their own righteousness <sup>d</sup> and who treated everyone else  
with contempt: "Two men went up to the Temple to 10

<sup>a</sup> Lit., *keep alive*.

<sup>b</sup> Many witnesses add verse 36: *Two men will be in a field; one will be taken, the other will be left*.

<sup>c</sup> Lit., *in regard to*.

<sup>d</sup> Lit., *confident in themselves that they were righteous*.

- ἱερὸν προσεύξασθαι, ὁ εἰς Φαρισαῖος καὶ ὁ ἕτερος τελώνης·  
 11 ὁ Φαρισαῖος σταθεὶς ταῦτα πρὸς ἑαυτὸν προσηύχετο, Ὁ  
 Θεός, εὐχαριστῶ σοι ὅτι οὐκ εἰμὶ ὡς οἱ λοιποὶ τῶν ἀν-  
 θρώπων, ἄρπαγες, ἄδικοι, μοιχοί, ἢ καὶ ὡς οὗτος ὁ τελώνης·  
 12 νηστεύω δις τοῦ σαββάτου, ἀποδεκατεύω πάντα ὅσα  
 13 κτῶμαι. καὶ ὁ τελώνης μακρόθεν ἐστὼς οὐκ ἤθελεν  
 οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπεν  
 εἰς τὸ στήθος αὐτοῦ λέγων, Ὁ Θεός, ἰλάσθητί μοι τῷ  
 14 ἁμαρτωλῷ. λέγω ὑμῖν, κατέβη οὗτος δεδίκαιωμένος εἰς  
 τὸν οἶκον αὐτοῦ παρ' ἐκείνων· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν  
 ταπεινωθήσεται, καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.  
 15 Προσέφερον δὲ αὐτῷ καὶ τὰ βρέφη ἵνα αὐτῶν ἀπτηται·  
 16 ἰδόντες δὲ οἱ μαθηταὶ ἐπετίμων αὐτοῖς. ὁ δὲ Ἰησοῦς  
 προσεκαλέσατο αὐτὰ λέγων, Ἄφετε τὰ παιδία ἔρχεσθαι  
 πρὸς με καὶ μὴ κωλύετε αὐτά· τῶν γὰρ τοιούτων ἐστὶν ἡ  
 17 βασιλεία τοῦ Θεοῦ. αμην λέγω ὑμῖν, ὅς ἐάν μὴ δέξηται  
 τὴν βασιλείαν τοῦ Θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ εἰς  
 αὐτήν.  
 18 Καὶ ἐπηρώτησέν τις αὐτὸν ἄρχων λέγων, Διδάσκαλε  
 19 ἀγαθέ, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; εἶπεν δὲ  
 αὐτῷ ὁ Ἰησοῦς, Τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ  
 20 εἰς ὁ Θεός. τὰς ἐντολὰς οἶδας, Μὴ μοιχεύσης, Μὴ φονεύσης,  
 Μὴ κλέψης, Μὴ ψευδομαρτυρήσης, Τίμα τὸν πατέρα σου  
 21 καὶ τὴν μητέρα σου. ὁ δὲ εἶπεν, Ταῦτα πάντα ἐφύλαξα  
 22 ἐκ νεότητος. ἀκούσας δὲ ὁ Ἰησοῦς εἶπεν αὐτῷ, Ἔτι ἔν  
 σοι λείπει· πάντα ὅσα ἔχεις πώλησον καὶ διάδος πτωχοῖς,  
 καὶ ἔξεις θησαυρὸν ἐν οὐρανῷ, καὶ δεῦρο ἀκολούθει μοι.  
 23 ὁ δὲ ἀκούσας ταῦτα περίλυπος ἐγενήθη, ἦν γὰρ πλούσιος  
 24 σφόδρα. ἰδὼν δὲ αὐτὸν ὁ Ἰησοῦς περίλυπον γενόμενον  
 εἶπεν, Πῶς δυσκόλως οἱ τὰ χρήματα ἔχοντες εἰς τὴν  
 25 βασιλείαν τοῦ Θεοῦ εἰσπορεύονται· εὐκοπώτερον γάρ  
 ἐστὶν κάμηλον διὰ τρήματος βελόνης εἰσελθεῖν ἢ πλούσιον

15-17: Mt. 19. 13-15, Mk. 10. 13-16. 18-30: Mt. 19. 16-29, Mk. 10.  
 17-30. 20: Dt. 5. 16-20, Ex. 20. 12-16.

pray, the one a Pharisee,\* the other a tax-collector. The Pharisee stood and prayed thus to <sup>a</sup> himself, 'God, I thank Thee that I am not like the rest of men, swindlers, criminals,<sup>b</sup> adulterers, or even like this tax-collector. I fast twice a week, I tithe <sup>c</sup> everything that I get.' But the tax-collector stood at a distance, and was unwilling even to lift his eyes to heaven, but kept beating his breast, saying, 'God, be merciful to me, the sinner.\*' I tell you, this man went down to his home set right <sup>\*</sup> with God, rather than the other; for everyone who raises himself high will be humbled, and he who humbles himself will be raised high."

They were bringing Him even their babies, in order that He might touch them; but when the disciples saw it they checked <sup>\*</sup> them. Jesus called them <sup>d</sup> to Him and said, "Let the children come to Me. Do not stop them, for the Kingdom of God <sup>\*</sup> is of <sup>e</sup> such as these. In truth I tell you, whoever does not receive the Kingdom of God like a child<sup>f</sup> shall not enter it."

A ruler asked Him, "Good Teacher,<sup>\*</sup> what am I to do to possess eternal life?" Jesus said to him, "Why do you call Me good? No one is good except God alone. You know the Commandments: *Do not commit adultery, Do not murder, Do not steal, Do not give false evidence, Honour thy father and thy mother.*" He said, "All these I have kept from my youth." When Jesus heard it He said to him, "One thing you still lack; sell all that you have and distribute <sup>g</sup> to the poor, and you will have treasure in heaven; and come, follow Me." But he, when he heard this, was deeply grieved, for he was very rich. When Jesus saw him deeply grieved He said, "With what difficulty do they who have money enter the Kingdom of God!<sup>\*</sup> It is easier for a camel to go in through a needle's eye than for a rich man to go

<sup>a</sup> Or, with reference to.

<sup>b</sup> Lit., unrighteous.

<sup>c</sup> That is, give the tenth part as a religious duty.

<sup>d</sup> That is, the babies.

<sup>e</sup> The Greek is ambiguous. It may mean *belongs to* or *consists of*.

<sup>f</sup> That is, as a child does.

<sup>g</sup> That is, distribute the money.

- 26 εἰς τὴν βασιλείαν τοῦ Θεοῦ εἰσελθεῖν. εἶπαν δὲ οἱ ἀκού-  
 27 σαντες, Καὶ τίς δύναται σωθῆναι; ὁ δὲ εἶπεν, Τὰ ἀδύνατα  
 28 παρὰ ἀνθρώποις δυνατὰ ἔστιν παρὰ τῷ Θεῷ. Εἶπεν δὲ ὁ  
 29 Πέτρος, Ἴδου ἡμεῖς ἀφέντες τὰ ἴδια ἡκολουθήσαμεν σοι.  
 30 ὁ δὲ εἶπεν αὐτοῖς, Ἀμην λέγω ὑμῖν ὅτι οὐδεὶς ἔστιν ὃς  
 31 ἀφήκεν οἰκίαν ἢ γυναῖκα ἢ ἀδελφοὺς ἢ γονεῖς ἢ τέκνα  
 32 εἵνεκεν τῆς βασιλείας τοῦ Θεοῦ, ὃς οὐχὶ μὴ ἀπολάβῃ  
 33 πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ  
 34 ἐρχομένῳ ζῶν αἰώνιον.  
 35 Παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτούς, Ἴδου  
 36 ἀναβαίνομεν εἰς Ἱερουσαλὴμ, καὶ τελεσθήσεται πάντα τὰ  
 37 γεγραμμένα διὰ τῶν προφητῶν τῷ Υἱῷ τοῦ ἀνθρώπου·  
 38 παραδοθήσεται γὰρ τοῖς ἔθνεσιν καὶ ἐμπαιχθήσεται καὶ  
 39 ὕβρισθήσεται καὶ ἐμπτυσθήσεται, καὶ μαστιγώσαντες  
 40 ἀποκτενοῦσιν αὐτόν, καὶ τῇ ἡμέρᾳ τῇ τρίτῃ ἀναστήσεται.  
 41 καὶ αὐτοὶ οὐδὲν τούτων συνῆκαν, καὶ ἦν τὸ ῥῆμα τοῦτο  
 42 κεκρυμμένον ἀπ' αὐτῶν, καὶ οὐκ ἐνίνωσκον τὰ λεγόμενα.  
 43 Ἐγένετο δὲ ἐν τῷ ἐγγίξειν αὐτὸν εἰς Ἱερειχὼ τυφλὸς τις  
 44 ἐκάθητο παρὰ τὴν ὁδὸν ἐπαιτῶν. ἀκούσας δὲ ὄχλου δια-  
 45 πορευομένου ἐπυνθάνετο τί εἴη τοῦτο. ἀπήγγειλαν δὲ  
 46 αὐτῷ ὅτι Ἰησοῦς ὁ Ναζωραῖος παρέρχεται. καὶ ἐβόησεν  
 47 λέγων, Ἰησοῦ υἱὲ Δαυεὶδ, ἐλέησόν με. καὶ οἱ προάγοντες  
 48 ἐπετίμων αὐτῷ ἵνα σιγήσῃ· αὐτὸς δὲ πολλῶν μᾶλλον  
 49 ἔκραζεν, Υἱὲ Δαυεὶδ, ἐλέησόν με. σταθεῖς δὲ ὁ Ἰησοῦς  
 50 ἐκέλευσεν αὐτὸν ἀχθῆναι πρὸς αὐτόν. ἐγγίσαντος δὲ  
 51 αὐτοῦ ἐπηρώτησεν αὐτὸν λέγων, Τί σοι θέλεις ποιήσω;  
 52 ὁ δὲ εἶπεν, Κύριε, ἵνα ἀναβλέψω. καὶ ὁ Ἰησοῦς εἶπεν  
 53 αὐτῷ, Ἀνάβλεψον· ἡ πίστις σου σέσωκέν σε. καὶ παρα-  
 54 χρήμα ἀνέβλεψεν, καὶ ἡκολούθει αὐτῷ δοξάζων τὸν Θεόν.  
 55 καὶ πᾶς ὁ λαὸς ἰδὼν ἔδωκεν αἶνον τῷ Θεῷ.
- 19<sup>1,2</sup> Καὶ εἰσελθὼν διήρχετο τὴν Ἱερειχῶ. Καὶ ἰδοὺ ἀνὴρ  
 56 ὀνόματι καλούμενος Ζακχαῖος, καὶ αὐτὸς ἦν ἀρχιτελώνης,

31-33: Mt. 20. 17-19, Mk. 10. 32-34. 35-43: Mt. 20. 29-34, Mk. 10. 46-52.

into the Kingdom of God.” Those who heard it said, 26  
 “Then who can be saved?” He said, “The things which 27  
 are impossible with men are possible with God.” Peter 28  
 said, “See, we have left our homes and have followed  
 You.” He said to them, “In truth I tell you, there is no 29  
 one who has left house, wife, brothers, parents or children,  
 for the sake of the Kingdom of God, who will not receive 30  
 many times as much in this time, and in the coming age  
 eternal life.”

He took the Twelve aside and said to them, “See, we 31  
 are going up to Jerusalem, and all that has been written  
 through the prophets about the Son of Man \* will be  
 accomplished, for He will be delivered up to the Gentiles,\* 32  
 and He will be mocked, insulted and spat upon; they will 33  
 flog Him and kill Him, and on the third day He will rise.”  
 But they understood none of these things, and this saying 34  
 was hidden from them; they did not perceive what was  
 being said.

As He was drawing near to Jericho a blind man was 35  
 sitting by the road, begging. When he heard a crowd going 36  
 along he enquired what this was. They told him that Jesus 37  
 the Nazarene was passing by. He cried out, “Jesus, Son 38  
 of David, have pity on me.” Those who were in front 39  
 checked \* him and told him to be quiet, but he shouted  
 much more, “Son of David, have pity on me.” Jesus stood 40  
 still and ordered him to be brought to Him. When he drew  
 near He asked him, “What do you wish Me to do for 41  
 you?” He said, “Sir,\* let me recover my sight.” Jesus 42  
 said to him, “Recover your sight. Your faith has made  
 you well.” He recovered his sight at once, and followed 43  
 Him, giving glory to God. And all the people \* gave praise  
 to God when they saw it.

He entered Jericho and was passing through it. There 19 2  
 was a man there named Zacchæus; he was a chief

3 καὶ αὐτὸς πλούσιος· καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστιν,  
καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου, ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.  
4 καὶ προδραμὼν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν,  
5 ἵνα ἴδῃ αὐτόν, ὅτι δι' ἐκείνης ἡμελλεν διέρχεσθαι. καὶ ὡς  
ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτόν καὶ  
εἶπεν πρὸς αὐτόν, Ζακχαῖε, σπεύσας κατάρθῃ· σήμερον  
6 γὰρ ἐν τῷ οἴκῳ σου δεῖ με μέναι. καὶ σπεύσας κατέβη,  
7 καὶ ὑπεδέξατο αὐτόν χαίρων. καὶ ἰδόντες ἅπαντες διεγόγγυζον  
λέγοντες ὅτι Παρὰ ἀμαρτωλῶ ἀνδρὶ εἰσῆλθεν κατα-  
8 λῦσαι. σταθεὶς δὲ Ζακχαῖος εἶπεν πρὸς τὸν Κύριον, Ἰδοὺ τὰ  
ἡμίσεια τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς  
πτωχοῖς, καὶ εἰ τινὸς τι ἐσυκοφάντησα, ἀποδίδωμι  
9 τετραπλοῦν. εἶπεν δὲ πρὸς αὐτόν ὁ Ἰησοῦς ὅτι Σήμερον  
σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς  
10 Ἀβρααμ ἐστίν· ἦλθεν γὰρ ὁ Υἱὸς τοῦ ἀνθρώπου ζητῆσαι  
καὶ σῶσαι τὸ ἀπολωλός.  
11 Ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολήν,  
διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλημ αὐτόν καὶ δοκεῖν αὐτοὺς  
ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι·  
12 εἶπεν οὖν, Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν  
13 μακρὰν λαβεῖν ἐαυτῷ βασιλείαν καὶ ὑποστρέψαι. καλέσας  
δὲ δέκα δούλους αὐτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπεν  
14 πρὸς αὐτούς, Πραγματεύσασθε ἐν ᾧ ἔρχομαι. οἱ δὲ  
πολῖται αὐτοῦ ἐμίσουν αὐτόν, καὶ ἀπέστειλαν πρεσβείαν  
ὀπίσω αὐτοῦ λέγοντες, Οὐ θέλομεν τοῦτον βασιλεῦσαι  
15 ἐφ' ἡμᾶς. καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα  
τὴν βασιλείαν καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους  
τούτους οἷς ἔδωκεν τὸ ἀργύριον, ἵνα γνοῖ τίς τί διεπρα-  
16 γματεύσατο. παρεγένετο δὲ ὁ πρῶτος λέγων, Κύριε, ἡ  
17 μνᾶ σου δέκα προσηργάσατο μνᾶς. καὶ εἶπεν αὐτῷ, Εὖ  
γε, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου· ἴσθι  
18 ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων. καὶ ἦλθεν ὁ δεῦτερος

10: Ezk. 34. 16. 11-27: Mt. 25. 14-30.



tax-collector, and he was rich. He was trying to see which 3  
 was Jesus, but he could not because of the crowd, for he  
 was a short man. Running on ahead he climbed into a fig- 4  
 mulberry tree to see Him, because He was going to pass  
 that way. When He came to the place, Jesus looked up and 5  
 saw him, and said to him, "Zacchæus, make haste and  
 come down; today I must stay at your home." He made 6  
 haste and came down, and welcomed Him joyfully. Seeing 7  
 this they all grumbled, saying, "He has gone to be the  
 guest of a sinner!\* " Zacchæus stood there and said to 8  
 the Lord, "Sir,\* I shall give <sup>a</sup> half of my possessions to the  
 poor, and if I have extorted anything from anyone I shall  
 repay <sup>a</sup> four times as much." Jesus said to him, "Today 9  
 salvation has come to this home, seeing that he too is a son  
 of Abraham. For the Son of Man \* came *to seek* and to save 10  
*what was lost.*"

While they were listening to these things, He again told a 11  
 parable,\* because He was near Jerusalem, and because  
 they thought that the Kingdom of God \* was going to  
 appear at once. So He said, "A nobleman made a journey 12  
 to a distant country to obtain a kingship,<sup>b</sup> and then to  
 return. He called ten of his slaves and gave them ten 13  
 minas.<sup>c</sup> He said to them, 'Trade till I come back.' But 14  
 his countrymen hated him and sent envoys after him,  
 saying, 'We do not want this fellow to be king over us.'  
 When he came back after obtaining the kingship <sup>b</sup> he 15  
 ordered the slaves to whom he had given the money to be  
 called to him, that he might know what each had gained by  
 trading. The first came and said, 'Sir, your mina has 16  
 produced ten more minas.' He said to him, 'Well done, 17  
 good slave, because you have been trustworthy in a very  
 little matter! <sup>d</sup> Have authority over ten cities.' The second 18

<sup>a</sup> Greek, present tense.

<sup>c</sup> See Appendix.

<sup>b</sup> That is, authority to be king.

<sup>d</sup> Or, *with a very small sum.*

19 λέγων, Ἡ μὲν σου, Κύριε, ἐποίησεν πέντε μνᾶς. εἶπεν  
 20 δὲ καὶ τούτῳ, Καὶ σὺ γίνου ἐπάνω πέντε πόλεων. καὶ ὁ  
 21 ἕτερος ἦλθεν λέγων, Κύριε, ἰδοὺ ἡ μὲν σου, ἣν εἶχον ἀπο-  
 22 κειμένην ἐν σουδαρίῳ· ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος  
 23 αὐστηρὸς εἶ, αἵρεις δὲ οὐκ ἔθηκας, καὶ θερίζεις δὲ οὐκ  
 24 ἔσπειρας. λέγει αὐτῷ, Ἐκ τοῦ στόματός σου κρινῶ σε,  
 25 πονηρὲ δούλε. ἤδεις ὅτι ἐγὼ ἄνθρωπος αὐστηρὸς εἰμι,  
 26 αἴρων δὲ οὐκ ἔθηκα, καὶ θερίζων δὲ οὐκ ἔσπειρα; καὶ διὰ  
 27 τί οὐκ ἔδωκας τὸ ἀργύριόν μου ἐπὶ τὴν τράπεζαν; καὶ γὰρ  
 28 ἐλθὼν σὺν τόκῳ ἂν ἔπραξα αὐτό. καὶ τοῖς παρεστῶσιν  
 29 εἶπεν, Ἀρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα  
 30 μνᾶς ἔχοντι. καὶ εἶπαν αὐτῷ, Κύριε, ἔχει δέκα μνᾶς.  
 31 λέγω ὑμῖν ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ  
 32 ἔχοντος καὶ ὁ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. πλὴν τοὺς ἐχθροὺς  
 33 μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς  
 34 ἀγάγετε ὧδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου.  
 35 Καὶ εἰπὼν ταῦτα ἐπορεύετο ἔμπροσθεν ἀναβαίνων εἰς  
 36 Ἱεροσόλυμα. Καὶ ἐγένετο ὡς ἤγγισεν εἰς Βηθφαγὴ καὶ  
 37 Βηθανίαν πρὸς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν, ἀπέστειλεν  
 38 δύο τῶν μαθητῶν αὐτοῦ | λέγων, Ὑπάγετε εἰς τὴν κατέ-  
 39 ναντι κώμην, ἐν ᾗ εἰσπορευόμενοι εὕρήσετε πῶλον δεδε-  
 40 μένον, ἐφ' ὃν οὐδεὶς πώποτε ἀνθρώπων ἐκάθισεν, καὶ  
 41 λύσαντες αὐτὸν ἀγάγετε. καὶ ἐάν τις ὑμᾶς ἐρωτᾷ, Διὰ τί  
 42 λύετε; οὕτως ἐρεῖτε αὐτῷ ὅτι Ὁ Κύριος αὐτοῦ χρειαν  
 43 ἔχει. ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν  
 44 αὐτοῖς. λύνωντων δὲ αὐτῶν τὸν πῶλον εἶπαν οἱ κύριοι  
 45 αὐτοῦ πρὸς αὐτούς, Τί λύετε τὸν πῶλον; οἱ δὲ εἶπαν ὅτι  
 46 Ὁ Κύριος αὐτοῦ χρειαν ἔχει. καὶ ἤγαγον αὐτὸν πρὸς τὸν  
 47 Ἰησοῦν, καὶ ἐπιρίψαντες αὐτῶν τὰ ἱμάτια ἐπὶ τὸν πῶλον  
 48 ἐπεβίβασαν τὸν Ἰησοῦν. πορευομένου δὲ αὐτοῦ ὑπεστρώ-  
 49 νον τὰ ἱμάτια αὐτῶν ἐν τῇ ὁδῷ. ἐγγίζοντος δὲ αὐτοῦ  
 50 ἤδη πρὸς τῇ καταβάσει τοῦ ὄρους τῶν Ἐλαιῶν ἤρξαντο

29-38: Mt. 21. 1-9, Mk. 11. 1-10, Jn. 12. 12-16.

came and said, 'Sir, your mina has made five minas.' He 19  
 said to him too, 'And you, be over five cities.' The other 20  
 came and said, 'Sir, here is your mina, which I kept, put  
 away in a cloth; for I was afraid of you, because you are an 21  
 exacting man; you take out what you did not put in, and  
 you reap what you did not sow.' He said to him, 'Wicked 22  
 slave, I shall judge you out of your own mouth. You knew,  
 did you, that I am an exacting man, taking out what I did  
 not put in and reaping what I did not sow? Why then did 23  
 you not put my money in the bank? Then on my return  
 I should have reclaimed it with interest.' He said to those 24  
 standing by, 'Take the mina from him and give it to him  
 who has the ten minas.' They said to him, 'Sir, he has ten 25  
 minas.' 'I tell you, to everyone who has, more <sup>a</sup> will be 26  
 given, and from him who has not, even what he has will be  
 taken away. But as for these enemies of mine who did not 27  
 want me to be king over them, bring them here and  
 slaughter them in my presence.' "

When He had said this He went on ahead, on His way 28  
 up to Jerusalem. When He approached Bethphage and 29  
 Bethany, by the mountain called Olive-grove, He sent two  
 of His disciples, saying, "Go into the village facing you. 30  
 As you enter it you will find a colt tethered, on which no  
 one has ever sat; untie it and bring it, and if anyone asks 31  
 you, 'Why are you untying it?' you shall say this to him:  
 'The Lord needs it.' " Those who had been sent, went and 32  
 found everything <sup>b</sup> just as He had told them. As they were 33  
 untying the colt its owners said to them, "Why are you  
 untying the colt?" They said, "The Lord needs it." 34  
 They brought it to Jesus, and when they had thrown their 35  
 garments on the colt they put Jesus on it. As He went along 36  
 they spread their garments on the road. When He was 37  
 approaching the way down from the Mount of Olives, the

<sup>a</sup>More is not in the Greek.

<sup>b</sup>Everything is not in the Greek.

ἄπαν τὸ πλῆθος τῶν μαθητῶν χαίροντες αἰνεῖν τὸν Θεὸν  
38 φωνῇ μεγάλῃ περὶ πασῶν ὧν εἶδον δυνάμεων, λέγοντες,

Εὐλογημένος ὁ ἐρχόμενος

ὁ Βασιλεὺς ἐν ὀνόματι Κυρίου·

εἰρήνῃ ἐν οὐρανῷ

καὶ δόξα ἐν ὑψίστοις.

- 39 καὶ τινες τῶν Φαρισαίων ἀπὸ τοῦ ὄχλου εἶπαν πρὸς αὐτόν,  
40 Διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. καὶ ἀποκριθεὶς  
εἶπεν αὐτοῖς, Λέγω ὑμῖν ὅτι ἐὰν οὗτοι σιωπήσουσιν, οἱ  
41 λίθοι κράξουσιν. Καὶ ὡς ᾔγγισεν, ἰδὼν τὴν πόλιν ἔκλαυσεν  
42 ἐπ' αὐτήν, λέγων ὅτι Εἰ ἔγνων ἐν τῇ ἡμέρᾳ ταύτῃ καὶ  
σὺ τὰ πρὸς εἰρήνην σου· νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν  
43 σου. ὅτι ἤξουσιν ἡμέραι ἐπὶ σέ καὶ παρεμβалоῦσιν οἱ  
ἐχθροί σου χάρακά σοι καὶ περικυκλώσουσίν σε καὶ  
44 συνέξουσίν σε πάντοθεν, καὶ ἑδαφιοῦσίν σε καὶ τὰ τέκνα  
σου ἐν σοί, καὶ οὐκ ἀφήσουσιν ἐν σοί λίθον ἐπὶ λίθον, ἀνθ'  
45 ὧν οὐκ ἔγνων τὸν καιρὸν τῆς ἐπισκοπῆς σου. Καὶ  
εἰσελθὼν εἰς τὸ ἱερὸν ἤρξατο ἐκβάλλειν τοὺς πωλοῦντας  
46 ἐν αὐτῷ καὶ ἀγοράζοντας, | λέγων αὐτοῖς, Γέγραπται, Καὶ  
ἔσται ὁ οἶκός μου οἶκος προσευχῆς· ὑμεῖς δὲ αὐτὸν  
ἐποιήσατε σπήλαιον ληστῶν.  
47 Καὶ ἦν διδάσκων τὸ καθ' ἡμέραν ἐν τῷ ἱερῷ· οἱ δὲ  
ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐζήτουν αὐτὸν ἀπολέσαι καὶ  
48 οἱ πρῶτοι τοῦ λαοῦ, καὶ οὐχ εὗρισκον τὸ τί ποιήσωσιν·  
ὁ λαὸς γὰρ ἅπας ἐξεκρέμετο αὐτοῦ ἀκούων.  
201 Καὶ ἐγένετο ἐν μιᾷ τῶν ἡμερῶν ἐκεῖνων διδάσκοντος  
αὐτοῦ τὸν λαὸν ἐν τῷ ἱερῷ καὶ εὐαγγελιζομένου ἐπέστησαν  
2 οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς σὺν τοῖς πρεσβυτέροις, καὶ  
εἶπαν πρὸς αὐτόν, Εἰπὸν ἡμῖν ἐν ποίᾳ ἐξουσίᾳ ταῦτα

38: Ps. 118. 26. 44: Ps. 137. 9. 45-46: Mt. 21. 12-13, Mk. 11. 15-17, Jn. 2. 13-16. 46: Is. 56. 7, Jer. 7. 11. 47-48: Mk. 11. 18. 20. 1-8: Mt. 21. 23-27, Mk. 11. 27-33.

whole company of disciples began to praise God joyfully with a loud voice for all the mighty works which they had seen, saying,

38

“ *Blessed is He who is coming,\**  
the King, *in the name \* of the Lord;*  
peace in heaven,  
and glory in the highest.”

Some of the Pharisees \* from the crowd said to Him, 39  
“ Teacher,\* check \* Your disciples.” He answered them, 40  
“ I tell you, if they are silent the stones will shout.”

When He drew near and saw the city He wept over it, 41  
saying, “ If only you had this day perceived, even you, the 42  
things which lead to your peace! But as it is they are  
hidden from your eyes. For days will come upon you 43  
when <sup>a</sup> your enemies will throw up a palisade against you,  
encircle you and hem you in from all sides; *they will dash* 44  
*you to the ground* and *your children* within you, and will not  
leave in you one stone upon another, because you did not  
perceive the time of your visitation.\*”

He went into the Temple and drove out those who were 45  
selling and buying there, saying to them, “ It is written, 46  
*My house shall be a house of prayer;* you have made it *a*  
*robbers’ den.*”

He taught daily in the Temple; but the chief priests \* 47  
and the scribes \* and the chief men of the people \* were  
seeking to destroy Him, but could not discover what to do; 48  
for all the people were listening to Him with close attention.<sup>b</sup>

One of those days, while He was teaching the people \* 20  
in the Temple and preaching the Good News,\* the chief  
priests \* and the scribes \* together with the elders \* came  
up, and said to Him, “ Tell us by what authority You do 2  
these things, and who it is who gave You this authority.”

<sup>a</sup> Lit., and.

<sup>b</sup> Lit., were hanging upon Him, listening.

3 ποιεῖς, ἢ τίς ἐστιν ὁ δούς σοι τὴν ἐξουσίαν ταύτην. ἀπο-  
 κριθεῖς δὲ εἶπεν πρὸς αὐτούς, Ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον,  
 4 καὶ εἵπατέ μοι, | Τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν ἢ  
 5 ἐξ ἀνθρώπων; οἱ δὲ συνελογίζοντο πρὸς ἑαυτοὺς λέγοντες  
 ὅτι Ἐὰν εἴπωμεν Ἐξ οὐρανοῦ, ἐρεῖ, Διὰ τί οὐκ ἐπιστεύ-  
 6 σατε αὐτῷ; ἐὰν δὲ εἴπωμεν, Ἐξ ἀνθρώπων, ὁ λαὸς  
 ἅπας καταλιθάσει ἡμᾶς· πεπεισμένος γάρ ἐστιν Ἰωάννην  
 7, 8 προφήτην εἶναι. καὶ ἀπεκρίθησαν μὴ εἰδέναι πότεν. καὶ  
 ὁ Ἰησοῦς εἶπεν αὐτοῖς, Οὐδὲ ἐγὼ λέγω ὑμῖν ἐν ποίᾳ  
 9 ἐξουσίᾳ ταῦτα ποιῶ. Ἦρξατο δὲ λέγειν πρὸς τὸν λαὸν  
 τὴν παραβολὴν ταύτην, Ἀνθρωπος ἐφύτευσεν ἀμπελῶνα,  
 καὶ ἐξέδετο αὐτὸν γεωργοῖς, καὶ ἀπεδήμησεν χρόνους  
 10 ἱκανοὺς. καὶ ἐν καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς  
 δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν  
 αὐτῷ· οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν.  
 11 καὶ προσέθετο πέμψαι ἕτερον δοῦλον· οἱ δὲ κακῶν  
 12 δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν. καὶ  
 προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες  
 13 ἐξέβαλον. εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος, Τί ποιήσω;  
 πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἰδόντες  
 14 ἐντραπήσονται. ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο  
 πρὸς ἀλλήλους λέγοντες, Οὗτός ἐστιν ὁ κληρονόμος·  
 ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία.  
 15 καὶ ἐκβαλόντες αὐτόν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν.  
 16 τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος; | ἐλεύσεται  
 καὶ ἀπολέσει τοὺς γεωργοὺς τούτους, καὶ δώσει τὸν  
 17 ἀμπελῶνα ἄλλοις. ἀκούσαντες δὲ εἶπαν, Μὴ γένοιτο. | ὁ  
 δὲ ἐμβλέψας αὐτοῖς εἶπεν, Τί οὖν ἐστιν τὸ γεγραμμένον  
 τοῦτο,

Λίθον ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες,  
 οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;

18 πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται, ἐφ'

9-19: Mt. 21. 33-46, Mk. 12. 1-12. 9: Is. 5. 1-2. 17: Ps. 118. 22.

He answered them, "I too shall ask you a question; tell 3  
 Me: Was John's baptism \* from heaven or from men?" 4  
 They discussed among themselves, saying, "If we say, 5  
 'From heaven', He will say, 'Why did you not believe  
 him?' But if we say, 'From men', all the people \* will 6  
 stone us; for they are convinced that John was a prophet."  
 They answered that they did not know where it was from. 7  
 Jesus said to them, "Nor do I tell you by what authority 8  
 I do these things."

He told the people \* this parable:\* "A man *planted a* 9  
*vineyard*, let it to farmers and went abroad for a long while.  
 At the proper time he sent a slave to the farmers, in order 10  
 that they might give him some of the fruit of the vineyard;  
 but the farmers beat him and sent him away empty-  
 handed. Again he sent another slave; but they beat and 11  
 humiliated him too and sent him away empty-handed.  
 Again he sent a third slave; but they wounded him too and 12  
 threw him out. The owner of the vineyard said, 'What am 13  
 I to do? I shall send my only \* son. Perhaps when they  
 see him they will respect him.' But when the farmers saw 14  
 him they debated among themselves, saying, 'This is the  
 heir; let us kill him, that the inheritance may be ours.'  
 And they threw him out of the vineyard and killed him. 15  
 So what will the owner of the vineyard do to them? He 16  
 will come and destroy those farmers, and give the vineyard  
 to others." When they heard it they said, "Never!" He 17  
 looked at them and said, "What then does this scripture <sup>a</sup>  
 mean:

*The stone which the builders rejected  
 has become the corner-stone?\**

Whoever falls on that stone will be dashed to pieces, and it 18  
 will crush him on whom it falls."

<sup>a</sup> Lit., *that which has been written.*

19 ὃν δ' ἂν πέση, λικμήσει αὐτόν. Καὶ ἐζήτουν οἱ γραμματεῖς  
 καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ  
 τῇ ὥρᾳ, καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γὰρ ὅτι πρὸς  
 20 αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην. Καὶ παρατηρήσαντες  
 ἀπέστειλαν ἐγκαθέτους ὑποκρινομένους ἑαυτοὺς δικαίους  
 εἶναι, ἵνα ἐπιλάβωνται αὐτοῦ λόγου, ὥστε παραδοῦναι  
 21 αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος. καὶ ἐπηρώ-  
 τησαν αὐτὸν λέγοντες, Διδάσκαλε, οἶδαμεν ὅτι ὀρθῶς  
 λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον, ἀλλ' ἐπ'  
 22 ἀληθείας τὴν οἰκονομίαν τοῦ Θεοῦ διδάσκεις· ἔξεστιν ἡμᾶς  
 23 Καίσαρι φόρον δοῦναι ἢ οὐ; κατανοήσας δὲ αὐτῶν τὴν  
 24 πανουργίαν εἶπεν πρὸς αὐτούς, Δεῖξατέ μοι δηνάριον·  
 τίνας ἔχει εἰκόνα καὶ ἐπιγραφήν; ἀποκριθέντες δὲ εἶπαν,  
 25 Καίσαρος. ὁ δὲ εἶπεν πρὸς αὐτούς, Τοῖνον ἀπόδοτε τὰ  
 26 Καίσαρος Καίσαρι καὶ τὰ τοῦ Θεοῦ τῷ Θεῷ. καὶ οὐκ  
 ἴσχυσαν ἐπιλαβέσθαι αὐτοῦ ῥήματος ἐναντίον τοῦ λαοῦ,  
 καὶ θαυμάσαντες ἐπὶ τῇ ἀποκρίσει αὐτοῦ ἐσίγησαν.  
 27 Προσελθόντες δὲ τινες τῶν Σαδδουκαίων, οἱ ἀντιλέγοντες  
 28 ἀνάστασιν μὴ εἶναι, ἐπηρώτων αὐτὸν | λέγοντες, Διδάσκαλε,  
 Μωϋσῆς ἔγραψεν ἡμῖν, ἕάν τινος ἀδελφὸς ἀποθάνῃ ἔχων  
 γυναῖκα, καὶ οὗτος ἄτεκνος ἀποθάνῃ, ἵνα λάβῃ ὁ ἀδελφὸς  
 αὐτοῦ τὴν γυναῖκα καὶ ἐξαναστήσῃ σπέρμα τῷ ἀδελφῷ  
 29 αὐτοῦ. ἐπτὰ οὖν ἀδελφοὶ ἦσαν· καὶ ὁ πρῶτος λαβὼν  
 30 γυναῖκα ἀπέθανεν ἄτεκνος· καὶ ἔλαβεν ὁ δεύτερος τὴν  
 31 γυναῖκα καὶ οὗτος ἀπέθανεν ἄτεκνος· καὶ ὁ τρίτος ἔλαβεν  
 αὐτήν, ὡσαύτως δὲ καὶ οἱ ἐπτὰ οὐ κατέλιπον τέκνα καὶ  
 32,33 ἀπέθανον. [ὑστερον] καὶ ἡ γυνὴ ἀπέθανεν. ἡ γυνὴ [οὖν]  
 ἐν τῇ ἀναστάσει τίνος αὐτῶν γίνεται γυνή; οἱ γὰρ ἐπτὰ  
 34 ἔσχον αὐτήν γυναῖκα. καὶ ἀποκριθεὶς εἶπεν αὐτοῖς ὁ  
 35 Ἰησοῦς, Οἱ υἱοὶ τοῦ αἰῶνος τούτου γαμοῦσιν καὶ γαμί-  
 σκονται, οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν καὶ  
 τῆς ἀναστάσεως τῆς ἐκ νεκρῶν οὔτε γαμοῦσιν οὔτε

20-26: Mt. 22. 15-22, Mk. 12. 13-17. 27-40: Mt. 22. 23-33, 46, Mk.  
 12. 18-27, 34. 28: Gn. 38. 8, Dt. 25. 5-6.



The scribes \* and the chief priests \* sought to lay hands 19  
on Him at that time, but they were afraid of the people;\*  
for they knew that He had spoken this parable \* against  
themselves. They watched for an opportunity and sent 20  
spies who pretended to be <sup>a</sup> religious men, in order that  
they might take hold of a saying of His, so as to deliver Him  
up to the jurisdiction and authority of the governor. They 21  
asked Him, "Teacher,\* we know that what You say and  
teach is right, and You do not show favouritism <sup>b</sup> but teach  
God's way in truth; is it lawful <sup>c</sup> for us to pay taxes to 22  
Cæsar or not?" He perceived their trickery and said to 23  
them, "Show Me a denarius.<sup>d</sup> Whose likeness and in- 24  
scription does it bear?" They answered, "Cæsar's."  
He said to them, "Then pay what is Cæsar's to Cæsar, and 25  
what is God's to God." They were unable to take hold of 26  
His words in the presence of the people;\* they were  
astonished at His answer and became silent.

Some of the Sadducees,\* who deny that there is a 27  
resurrection, came and asked Him, "Teacher,\* Moses 28  
wrote for us, *If a man's brother has a wife and dies, and dies  
childless, his brother shall take the wife and raise up offspring for  
his brother.* Now there were seven brothers. The first took 29  
a wife and died childless. The second also took the woman 30  
and he died childless. The third also took her, and in the 31  
same way the seven left no children and died. Last of all <sup>e</sup> 32  
the woman also died. In the resurrection, of which of them 33  
will the woman be the wife? For the seven had her as  
wife." Jesus answered them, "The children of <sup>f</sup> this present 34  
age <sup>g</sup> marry and are given in marriage, but those who are 35  
counted worthy to gain the age to come <sup>h</sup> and the resurrec-  
tion from the dead neither marry nor are given in marriage.

<sup>a</sup> Lit., *who acted the part of.*

<sup>b</sup> Lit., *accept the person.*

<sup>c</sup> That is, in keeping with the divine Law \* for Israel.

<sup>d</sup> See Appendix.

<sup>e</sup> Some witnesses omit, *Last of all.*

<sup>f</sup> Lit., *sons of* (see Glossary).

<sup>g</sup> Lit., *this age.*

<sup>h</sup> Lit., *that age.*

36 γαμίζονται· οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι  
 γὰρ εἰσιν, καὶ υἱοὶ εἰσιν τοῦ Θεοῦ τῆς ἀναστάσεως υἱοὶ  
 37 ὄντες. ὅτι δὲ ἐγείρονται οἱ νεκροί, καὶ Μωϋσῆς ἐμήνυσεν  
 ἐπὶ τῆς Βάτου, ὡς λέγει Κύριον τὸν Θεὸν Ἀβρααμ καὶ τὸν  
 38 Θεὸν Ἰσαακ καὶ τὸν Θεὸν Ἰακωβ· Θεὸς δὲ οὐκ ἔστιν  
 39 νεκρῶν ἀλλὰ ζώντων· πάντες γὰρ αὐτῷ ζῶσιν. ἀποκρι-  
 θέντες δέ τινες τῶν γραμματέων εἶπαν, Διδάσκαλε, καλῶς  
 40 εἶπας. οὐκέτι γὰρ ἐτόλμων ἐπερωτᾶν αὐτὸν οὐδέν.  
 41 Εἶπεν δὲ πρὸς αὐτοὺς, Πῶς λέγουσιν τὸν Χριστὸν εἶναι  
 42 Δαυεὶδ υἱόν; καὶ αὐτὸς Δαυεὶδ λέγει ἐν βίβλῳ Ψαλμῶν,

Εἶπεν Κύριος τῷ κυρίῳ μου, Κάθου ἐκ δεξιῶν μου

- 43 ἔως ἂν θῶ τοὺς ἐχθροὺς σου ὑποπόδιον τῶν ποδῶν σου.
- 44 Δαυεὶδ οὖν αὐτὸν κύριον καλεῖ, καὶ πῶς υἱὸς αὐτοῦ ἔστιν;  
 45 Ἀκούοντος δὲ παντὸς τοῦ λαοῦ εἶπεν τοῖς μαθηταῖς  
 46 αὐτοῦ, Προσέχετε ἀπὸ τῶν γραμματέων τῶν θελόντων  
 περιπατεῖν ἐν στολαῖς καὶ φιλοῦντων ἀσπασμοὺς ἐν ταῖς  
 ἀγοραῖς καὶ πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς καὶ  
 47 πρωτοκλισίας ἐν τοῖς δείπνοις, οἱ κατεσθίουσιν τὰς οἰκίας  
 τῶν χηρῶν καὶ προφάσει μακρὰ προσεύχονται· οὗτοι  
 21<sub>1</sub> λήμψονται περισσότερον κρίμα. Ἀναβλέψας δὲ εἶδεν  
 τοὺς βάλλοντας εἰς τὸ γαζοφυλάκιον τὰ δῶρα αὐτῶν  
 2 πλουσίους. εἶδεν δὲ καὶ τινα χήραν πενιχρὰν βάλλουσαν  
 3 ἐκεῖ λεπτὰ δύο, | καὶ εἶπεν, Ἀληθῶς λέγω ὑμῖν ὅτι ἡ χήρα  
 4 ἡ πτωχὴ αὕτη πλεῖον πάντων ἔβαλεν· ἅπαντες γὰρ οὗτοι  
 ἐκ τοῦ περισσεύοντος αὐτοῖς ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ,  
 αὕτη δὲ ἐκ τοῦ ὑστερήματος αὐτῆς ἅπαντα τὸν βίον ὃν  
 εἶχεν ἔβαλεν.
- 5 Καί τινων λεγόντων περὶ τοῦ ἱεροῦ, ὅτι λίθοις καλοῖς  
 6 καὶ ἀναθήμασιν κεκόσμηται, εἶπεν, | Ταῦτα ἃ θεωρεῖτε,  
 ἐλεύσονται ἡμέραι ἐν αἷς οὐκ ἀφεθήσεται λίθος ἐπὶ λίθῳ

37: Ex. 3. 2, 6. 41-44: Mt. 22. 41-45, Mk. 12. 35-37. 42-43: Ps.  
 110. 1. 45-47: Mt. 23. 1, 5-7, 14, Mk. 12. 38-40. 21. 1-4: Mk. 12.  
 41-44. 5-24: Mt. 24. 1-21, Mk. 13. 1-19.

Indeed, it is no longer possible for them to die, for they are 36 like angels,\* and are children of <sup>a</sup> God, being sharers in <sup>a</sup> the resurrection. But that the dead are raised even Moses 37 made known in the passage about the Bush,<sup>b</sup> when he speaks of the Lord as *the God of Abraham, the God of Isaac and the God of Jacob*. God is not God of the dead but of the 38 living; to Him all are alive.” Some of the scribes \* 39 answered, “Teacher, You have said well,” for they dared 40 not question Him any more.

He said to them, “How is it that they say that the 41 Messiah \* is David’s son? David himself says in the book 42 of Psalms,

*The Lord said to my lord, Sit at My right hand  
until I make thy enemies a footstool for thy feet.* 43

So David calls him ‘lord’; how is he his son? ” 44

He said to His disciples in the hearing of all the people,\* 45 “Beware of the scribes \* who like walking about in robes 46 and love salutations in the market-places, the chief seats in synagogues \* and the best places at feasts, who devour 47 widows’ houses and for show offer long prayers; they will receive greater condemnation.”

He looked up and saw the rich putting their gifts into 21 the treasury. He saw also a needy widow putting in two 2 lepta,<sup>c</sup> and He said, “I tell you truly, this poor widow has 3 put in more than all of them, for out of their abundance 4 these all contributed towards the gifts to God, but this woman out of her destitution has put in all the means of livelihood which she had.”

When some were saying about the Temple that it was 5 adorned with beautiful stones and votive offerings, He said, “As to these things which you see, a time <sup>d</sup> will come when 6

<sup>a</sup> Lit., *sons of* (see Glossary).

<sup>c</sup> Small coins. See Appendix.

<sup>b</sup> Lit., *at the Bush* (see Ex. 3. 2, 6).

<sup>d</sup> Lit., *days*.

7 ὃς οὐ καταλυθήσεται. ἐπηρώτησαν δὲ αὐτὸν λέγοντες,  
 Διδάσκαλε, πότε οὖν ταῦτα ἔσται; καὶ τί τὸ σημεῖον  
 8 ὅταν μέλλῃ ταῦτα γίνεσθαι; ὁ δὲ εἶπεν, Βλέπετε μὴ  
 πλανηθῆτε· πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου  
 λέγοντες ὅτι Ἐγὼ εἰμι, καὶ, Ὁ καιρὸς ἤγγικεν· μὴ πορευ-  
 9 θῆτε ὀπίσω αὐτῶν. ὅταν δὲ ἀκούσητε πολέμους καὶ  
 ἀκαταστασίας, μὴ ποθηθῆτε· δεῖ γὰρ ταῦτα γενέσθαι  
 10 πρῶτον, ἀλλ' οὐκ εὐθέως τὸ τέλος. Τότε ἔλεγεν αὐτοῖς,  
 Ἐγερθήσεται ἔθνος ἐπ' ἔθνος καὶ βασιλεία ἐπὶ βασι-  
 11 λείαν, σεισμοὶ [τε] μεγάλοι κατὰ τόπους καὶ λοιμοὶ  
 καὶ λιμοὶ ἔσονται, φόβητρά τε καὶ σημεῖα ἀπ' οὐρανοῦ  
 12 μεγάλα ἔσται. πρὸ δὲ τούτων πάντων ἐπιβαλοῦσιν ἐφ'  
 ὑμᾶς τὰς χεῖρας αὐτῶν καὶ διώξουσιν, παραδιδόντες εἰς  
 τὰς συναγωγὰς καὶ φυλακάς, ἀπαγομένους ἐπὶ βασιλεῖς  
 13 καὶ ἡγεμόνας ἕνεκεν τοῦ ὀνόματός μου· ἀποβήσεται ὑμῖν  
 14 εἰς μαρτύριον. θέτε οὖν εἰς τὰς καρδίας ὑμῶν μὴ προμε-  
 15 λετᾶν ἀπολογηθῆναι· ἐγὼ γὰρ δώσω ὑμῖν στόμα καὶ σοφίαν,  
 ἥ οὐ δυνήσονται ἀντιστῆναι ἢ ἀντειπεῖν ἅπαντες οἱ ἀντικεί-  
 16 μενοι ὑμῖν. παραδοθήσεσθε δὲ καὶ ὑπὸ γονέων καὶ ἀδελφῶν  
 17 καὶ συγγενῶν καὶ φίλων, καὶ θανατώσουσιν ἐξ ὑμῶν, | καὶ  
 18 ἔσεσθε μισούμενοι ὑπὸ πάντων διὰ τὸ ὄνομά μου. καὶ  
 19 θριξὶ ἐκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται· ἐν τῇ ὑπομονῇ  
 20 ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν. Ὅταν δὲ ἴδῃτε κυ-  
 κλουμένην ὑπὸ στρατοπέδων Ἱερουσαλημ, τότε γνῶτε ὅτι  
 21 ἤγγικεν ἡ ἐρήμωσις αὐτῆς. τότε οἱ ἐν τῇ Ἰουδαίᾳ φευ-  
 γέτωσαν εἰς τὰ ὄρη, καὶ οἱ ἐν μέσῳ αὐτῆς ἐκχωρεῖτωσαν,  
 22 καὶ οἱ ἐν ταῖς χώραις μὴ εἰσερχέσθωσαν εἰς αὐτήν, | ὅτι  
 ἡμέραι ἐκδικήσεως αὐταὶ εἰσιν τοῦ πλησθῆναι πάντα τὰ  
 23 γεγραμμένα. οὐαὶ ταῖς ἐν γαστρὶ ἐχούσαις καὶ ταῖς  
 θηλαζούσαις ἐν ἐκείναις ταῖς ἡμέραις· ἔσται γὰρ ἀνάγκη  
 24 μεγάλης ἐπὶ τῆς γῆς καὶ ὀργῇ ἐν τῷ λαῷ τούτῳ, καὶ πε-  
 σοῦνται στόματι μαχαίρης καὶ αἰχμαλωτισθήσονται εἰς  
 πάντα τὰ ἔθνη, καὶ Ἱερουσαλημ ἔσται πατουμένη ὑπὸ  
 9: Dn. 2. 28 LXX. 10: Is. 19. 2, 2 Chr. 15. 6. 22: Hos. 9. 7. 24: Is. 63. 18.

there shall not be left one stone upon another that shall not  
 be destroyed." They asked Him, "Teacher,\* then when 7  
 will these things be? And what will be the sign when these  
 things are to happen?" He said, "Beware lest you are 8  
 led astray. For many will come in My name,\* saying, 'I  
 am He,' and, 'The appointed time \* has drawn near.'  
 Do not go after them. But when you hear of wars and 9  
 disorders do not be frightened. These things *are bound to*  
*happen* first, but the end is not immediately." Then He 10  
 said to them, "*Nation shall rise against nation, and kingdom*  
*against kingdom*; there will be great earthquakes in various 11  
 places; there will be plagues and famines; there will be  
 great terrors and signs from the sky. But before all these 12  
 events they will lay their hands on you and persecute you,  
 delivering you up to synagogues \* and prisons; you will be  
 brought before kings and governors for the sake of My name.  
 The result for you will be opportunity to bear witness. 13  
 Resolve <sup>a</sup> therefore not to prepare your defence beforehand, 14  
 for I shall give you words of wisdom,<sup>b</sup> which none of your 15  
 opponents will be able to resist or speak against. You will be 16  
 delivered up by parents, brothers, relatives and friends, and  
 they will put some of you to death, and you will be hated 17  
 by all because of My name. But not a hair of your head will 18  
 perish. By your steadfastness you will gain your own selves. 19  
 "When you see Jerusalem surrounded by armies, then 20  
 know that her desolation has drawn near. Then let those 21  
 in Judæa flee into the mountains; let those inside the city <sup>c</sup>  
 leave, and let those in the country not enter it, because these 22  
 are *days of punishment*, that all the scriptures<sup>d</sup> may be fulfilled.  
 Alas for women who in those days are with child or are 23  
 breast-feeding! for there will be great distress on the land  
 and wrath \* upon this people.\* They will fall by the edge 24  
 of the sword, they will be taken to all the nations as captives,  
 and *Jerusalem* will be *trampled on by Gentiles,\** until the  
 appointed times \* of the Gentiles have been fulfilled.

<sup>a</sup> Lit., *Put into your minds.*    <sup>b</sup> Lit., *a mouth and wisdom.*    <sup>c</sup> Lit., *her.*  
<sup>d</sup> Lit., *all that has been written.*

- 25 ἐθνῶν, ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν. Καὶ ἔσονται  
σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς, καὶ ἐπὶ τῆς γῆς  
συνοχὴ ἐθνῶν ἐν ἀπορίᾳ ἡχοῦσης θαλάσσης καὶ σάλου,  
26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου καὶ προσδοκίας τῶν  
ἐπερχομένων τῇ οἰκουμένῃ· αἱ γὰρ δυνάμεις τῶν οὐρανῶν  
27 σαλευθήσονται. καὶ τότε ὄψονται τὸν Υἱὸν τοῦ ἀνθρώπου  
ἐρχόμενον ἐν νεφέλῃ μετὰ δυνάμεως καὶ δόξης πολλῆς.  
28 ἀρχομένων δὲ τούτων γίνεσθαι ἀνακύψατε καὶ ἐπάρατε τὰς  
29 κεφαλὰς ὑμῶν, διότι ἐγγίζει ἡ ἀπολύτρωσις ὑμῶν. Καὶ  
εἶπεν παραβολὴν αὐτοῖς, "Ἴδετε τὴν συκὴν καὶ πάντα τὰ  
30 δένδρα· ὅταν προβάλῃσιν ἡδὴ, βλέποντες ἀφ' ἑαυτῶν  
31 γινώσκετε ὅτι ἡδὴ ἐγγὺς τὸ θέρος ἐστίν· οὕτως καὶ  
ὑμεῖς, ὅταν ἴδῃτε ταῦτα γινόμενα, γινώσκετε ὅτι ἐγγὺς  
32 ἐστὶν ἡ βασιλεία τοῦ Θεοῦ. ἀμην λέγω ὑμῖν ὅτι οὐ μὴ  
33 παρέλθῃ ἡ γενεὰ αὕτη ἕως ἃν πάντα γένηται. ὁ οὐρανὸς  
καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρε-  
34 λεύσονται. Προσέχετε δὲ ἑαυτοῖς μήποτε βαρυνθῶσιν αἱ  
καρδίαι ὑμῶν ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς,  
35 καὶ ἐπιστῇ ἐφ' ὑμᾶς αἰφνίδιος ἡ ἡμέρα ἐκείνη | ὥς παγίς·  
ἐπεισελεύσεται γὰρ ἐπὶ πάντας τοὺς καθημένους ἐπὶ  
36 πρόσωπον πάσης τῆς γῆς. ἀγρυπνεῖτε δὲ ἐν παντὶ καιρῷ  
δεόμενοι ἵνα κατισχύσητε ἐκφυγεῖν ταῦτα πάντα τὰ  
μέλλοντα γίνεσθαι, καὶ σταθῆναι ἔμπροσθεν τοῦ Υἱοῦ  
τοῦ ἀνθρώπου.
- 37 Ἦν δὲ τὰς ἡμέρας διδάσκων ἐν τῷ ἱερῷ, τὰς δὲ νύκτας  
ἐξερχόμενος ἡϋλίζετο εἰς τὸ ὄρος τὸ καλούμενον Ἐλαιῶν.  
38 καὶ πᾶς ὁ λαὸς ὠρθριζεν πρὸς αὐτὸν ἐν τῷ ἱερῷ ἀκούειν  
αὐτοῦ.
- 22<sup>1</sup> "Ἠγγίζειν δὲ ἡ ἐορτὴ τῶν ἀζύμων ἡ λεγομένη Πασχα.  
2 καὶ ἐξήτουν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς τὸ πῶς ἀνέ-

25-27: Mt. 24. 29-30, Mk. 13. 24-26. 25: Ps. 65. 7. 26: Is. 34. 4.  
27: Dn. 7. 13. 29-33: Mt. 24. 32-35, Mk. 13. 28-31. 35: Is. 24. 17.  
22. 1-2: Mt. 26. 1-5, Mk. 14. 1-2.

“ There will be signs in the sun, the moon and the stars, 25  
and on the earth anguish of *nations* at their wits’ end on  
account of *the roaring sea* and *the surge*; men’s hearts will fail 26  
them because of fearful expectation of what is coming upon  
the world, for *the powers of the heavens* will be shaken. Then 27  
they will see *the Son of Man* \* *coming in a cloud* with power and  
great glory. When these things begin to happen look up, 28  
lift up your heads, because your deliverance is drawing  
near.”

He told them a parable:\* “ Look at the fig-tree and all 29  
the trees. When they are already putting out leaves you 30  
look and know, without being told,<sup>a</sup> that already summer is  
near. So also, when you see these things happening, know <sup>b</sup> 31  
that the Kingdom of God \* is near. In truth I tell you, this 32  
generation shall not pass away till all things have happened.  
Heaven and earth will pass away but My words shall not 33  
pass away.

“ Beware lest your minds \* become dulled with carous- 34  
ing, drunkenness and mundane anxieties, and that Day \*  
spring upon you suddenly, like *a trap*; for it will come *upon* 35  
all *who are on the face of the whole earth*. Keep awake, pray- 36  
ing on every occasion that you may have strength to escape  
all these things which are to happen, and to stand before  
the Son of Man.\*”

During the days He taught in the Temple, and at night 37  
He went out and lodged on the mountain called Olive-  
grove. All the people \* got up early to come to Him in the 38  
Temple and hear Him.

The Feast of Unleavened Bread,\* called the Passover,\* 22  
was drawing near. The chief priests \* and the scribes \* 2  
were seeking a way of putting Him to death; for they were  
afraid of the people.\*

<sup>a</sup> Lit., *from yourselves*.

<sup>b</sup> Or, *you know*.

- 3 λωσιν αὐτόν· ἐφοβούντο γὰρ τὸν λαόν. Εἰσῆλθεν δὲ ὁ  
 4 Σατανᾶς εἰς Ἰούδαν τὸν ἐπικαλούμενον Ἰσκαριώτην,  
 5 ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα· καὶ ἀπελθὼν συνελά-  
 6 λησεν τοῖς ἀρχιερεῦσιν καὶ τοῖς στρατηγοῖς τὸ πῶς αὐτοῖς  
 7 παραδῶ αὐτόν. καὶ ἐχάρησαν, καὶ συνέθεντο αὐτῷ  
 8 ἀργύριον δοῦναι. καὶ ἐξωμολόγησεν, καὶ ἐζήτηε εὐκαιρίαν  
 9 τοῦ παραδοῦναι αὐτὸν αὐτοῖς ἄτερ ὄχλου.  
 10 οἱ δὲ εἶπαν αὐτῷ, Ποῦ θέλεις ἐτοιμάσωμεν; ὁ δὲ εἶπεν  
 11 αὐτοῖς, Ἰδοὺ εἰσελθόντων ὑμῶν εἰς τὴν πόλιν συναντήσεται  
 12 ὑμῖν ἄνθρωπος κεράμιον ὕδατος βαστάζων· ἀκολουθήσατε  
 13 αὐτῷ εἰς τὴν οἰκίαν εἰς ἣν εἰσπορεύεται· καὶ ἐρεῖτε τῷ  
 14 οἰκοδεσπότη τῆς οἰκίας, Λέγει σοι ὁ Διδάσκαλος, Ποῦ  
 15 ἐστὶν τὸ κατάλυμα ὅπου τὸ πασχα μετὰ τῶν μαθητῶν μου  
 16 φάγω; καὶ κεῖνος ὑμῖν δείξει ἀνάγαιον μέγα ἐστρωμένον·  
 17 ἐκεῖ ἐτοιμάσατε. ἀπελθόντες δὲ εὗρον καθὼς εἰρήκει  
 18 αὐτοῖς, καὶ ἡτοίμασαν τὸ πασχα. Καὶ ὅτε ἐγένετο ἡ ὥρα,  
 19 ἀνέπεσεν, καὶ οἱ ἀπόστολοι σὺν αὐτῷ. καὶ εἶπεν πρὸς  
 20 αὐτούς, Ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πασχα φαγεῖν μεθ'  
 21 ὑμῶν πρὸ τοῦ με παθεῖν· λέγω γὰρ ὑμῖν ὅτι οὐκέτι οὐ μὴ  
 22 φάγω αὐτὸ ἕως ὅτου πληρωθῇ ἐν τῇ βασιλείᾳ τοῦ Θεοῦ. καὶ  
 23 δεξάμενος τὸ ποτήριον εὐχαριστήσας εἶπεν, Λάβετε τοῦτο  
 24 καὶ διαμερίσατε εἰς ἑαυτούς· λέγω γὰρ ὑμῖν ὅτι οὐ μὴ  
 25 πίω ἀπὸ τοῦ νῦν ἀπὸ τοῦ γενήματος τῆς ἀμπέλου ἕως  
 26 ὅτου ἡ βασιλεία τοῦ Θεοῦ ἔλθῃ. καὶ λαβὼν ἄρτον εὐχα-  
 27 ριστήσας ἔκλασεν καὶ ἔδωκεν αὐτοῖς λέγων, Τοῦτο ἐστίν  
 28 τὸ σῶμά μου.\* πλὴν ἰδοὺ ἡ χεὶρ τοῦ παραδιδόντος με μετ'

\* Many witnesses add: τὸ ὑπὲρ ὑμῶν διδόμενον· τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. (20) καὶ τὸ ποτήριον ὡσαύτως μετὰ τὸ δειπνήσαι, λέγων, Τοῦτο τὸ ποτήριον ἡ καινὴ διαθήκη ἐν τῷ αἵματί μου, τὸ ὑπὲρ ὑμῶν ἐκχυνόμενον.

3-6: Mt. 26. 14-16, Mk. 14. 10-11. 7-13: Mt. 26. 17-19, Mk. 14. 12-16. 15-20: Mt. 26. 26-29, Mk. 14. 22-25, 1 Co. 11. 23-25. 21-23: Mt. 26. 20-25, Mk. 14. 17-21, Jn. 13. 21-26.



Satan \* entered Judas, called Iscariot, who was numbered 3 among the Twelve; and he went off and discussed with the 4 chief priests and the captains <sup>a</sup> how he might deliver Him up to them. They were glad and undertook to give him 5 money. He agreed, and he sought an opportunity to 6 deliver Him up to them when a crowd was not present.<sup>b</sup>

The day of the Feast of Unleavened Bread \* came, on 7 which the Passover \* had to be sacrificed. He sent Peter 8 and John, saying, "Go and make ready the Passover for us that we may eat it." They said to Him, "Where do 9 You want us to make it ready?" He said to them, "When 10 you have entered the city a man will meet you, carrying an earthen pot of water. Follow him into the house which he enters, and you shall say to the master of the house, 'The 11 Teacher \* says to you, Where is the room where I may eat the Passover with My disciples?' He will show you a large 12 upper room furnished. There make ready." They went 13 and found just as He had told them, and they made ready the Passover.

When the hour came He sat \* down, and the apostles \* 14 with Him; and He said to them, "I have earnestly <sup>c</sup> desired 15 to eat this Passover with you before I suffer, for I tell you, I 16 shall eat it no more till it is fulfilled in the Kingdom of God.\*" When He had received the cup He gave thanks 17 and said, "Take this and share it among yourselves; for I 18 tell you, from now I shall not drink of the fruit of the vine till the Kingdom of God has come." He took bread, and 19 when He had given thanks He broke it and gave it to them, saying, "This is My body.<sup>d</sup> But see, the hand of him who 21

<sup>a</sup> That is, of the Temple guard.

<sup>b</sup> Lit., *without a crowd*.

<sup>c</sup> Lit., *with desire*.

<sup>d</sup> Many witnesses add: "*which is given for you. Do this in remembrance of Me.*" (20) *And in the same way He took the cup after supper, saying, "This cup is the new Covenant \* made by My blood, which is poured out for you."*

22 ἔμοῦ ἐπὶ τῆς τραπέζης. ὅτι καὶ ὁ Υἱὸς μὲν τοῦ ἀνθρώπου  
 πορεύεται κατὰ τὸ ὠρισμένον, πλὴν οὐαὶ τῷ ἀνθρώπῳ  
 23 ἐκείνῳ δι' οὗ παραδίδοται. καὶ αὐτοὶ ἤρξαντο συζητεῖν  
 πρὸς ἑαυτοὺς τὸ τίς ἄρα εἴη ἐξ αὐτῶν ὁ τοῦτο μέλλων  
 24 πράσσειν. Ἐγένετο δὲ καὶ φιλονικία ἐν αὐτοῖς, τὸ τίς  
 25 αὐτῶν δοκεῖ εἶναι μείζων. ὁ δὲ εἶπεν αὐτοῖς, Οἱ βασιλεῖς  
 τῶν ἐθνῶν κυριεύουσιν αὐτῶν, καὶ οἱ ἐξουσιάζοντες  
 26 αὐτῶν εὐεργέται καλοῦνται. ὑμεῖς δὲ οὐχ οὕτως, ἀλλ' ὁ  
 μείζων ἐν ὑμῖν γινέσθω ὡς ὁ νεώτερος, καὶ ὁ ἡγούμενος  
 27 ὡς ὁ διακονῶν. τίς γὰρ μείζων, ὁ ἀνακείμενος ἢ ὁ δια-  
 κονῶν; οὐχὶ ὁ ἀνακείμενος; ἐγὼ δὲ εἰμι ἐν μέσῳ ὑμῶν  
 28 ὡς ὁ διακονῶν. ὑμεῖς δὲ ἔστε οἱ διαμεμενηκότες μετ'  
 29 ἔμοῦ ἐν τοῖς πειρασμοῖς μου· καὶ γὰρ διατίθεμαι ὑμῖν  
 30 καθὼς διέθετό μοι ὁ Πατήρ μου βασιλείαν, ἵνα ἔσθητε καὶ  
 πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλείᾳ μου, καὶ  
 καθήσεσθε ἐπὶ θρόνων κρίνοντες τὰς δώδεκα φυλὰς τοῦ  
 31 Ἰσραὴλ. Σίμων Σίμων, ἰδοὺ ὁ Σατανᾶς ἐξητήσατο ὑμᾶς  
 32 τοῦ σιναῖσαι ὡς τὸν σίτον· ἐγὼ δὲ ἑδεήθην περὶ σοῦ ἵνα  
 μὴ ἐκλείπῃ ἡ πίστις σου· καὶ σύ ποτε ἐπιστρέψας στήριξον  
 33 τοὺς ἀδελφούς σου. ὁ δὲ εἶπεν αὐτῷ, Κύριε, μετὰ σοῦ  
 ἔτοιμός εἰμι καὶ εἰς φυλακὴν καὶ εἰς θάνατον πορεύεσθαι.  
 34 ὁ δὲ εἶπεν, Λέγω σοι, Πέτρε, οὐ μὴ φωνήσῃ σήμερον  
 35 ἀλέκτωρ ἕως τρις ἀπαρνήσῃ μὴ εἰδέναι με. Καὶ εἶπεν  
 αὐτοῖς, "Ὅτε ἀπέστειλα ὑμᾶς ἄτερ βαλλαντίου καὶ πήρας  
 καὶ ὑποδημάτων, μὴ τινος ὑστερήσατε; οἱ δὲ εἶπαν,  
 36 Οὐδενός. εἶπεν δὲ αὐτοῖς, Ἀλλὰ νῦν ὁ ἔχων βαλλάντιον  
 ἀράτῳ, ὁμοίως καὶ πήραν, καὶ ὁ μὴ ἔχων πωλησάτῳ τὸ  
 37 ἱμάτιον αὐτοῦ καὶ ἀγορασάτῳ μάχαιραν. λέγω γὰρ ὑμῖν  
 ὅτι ἐπὶ τοῦτο τὸ γεγραμμένον δεῖ τελεσθῆναι ἐν ἐμοί, τό  
**Καὶ μετὰ ἀνόμων ἐλογίσθη**· καὶ γὰρ τὸ περὶ ἐμοῦ τέλος  
 38 ἔχει. | οἱ δὲ εἶπαν, Κύριε, ἰδοὺ μάχαιραι ὧδε δύο. ὁ δὲ  
 εἶπεν αὐτοῖς, Ἰκανόν ἐστιν.

25-27: Mt. 20. 25-28, Mk. 10. 42-45. 31-34: Mt. 26. 31-35, Mk. 14.  
 27-31, Jn. 13. 36-38. 37: Is. 53. 12.

delivers Me up is with Me on the table; for the Son of 22  
Man \* indeed goes in accordance with what has been  
determined, but alas for that man through whom He is  
delivered up! ” They began to argue with one another 23  
which of them in that case it might be, who was to do this.

A dispute also arose among them as to which of them was 24  
accounted the greatest. He said to them, “ The kings of 25  
the nations lord it over them, and those who exercise  
authority over them are called benefactors. But with you 26  
it is not so; let the greater among you be as the younger,  
and the one who leads as the one who serves. Who is 27  
greater, he who sits \* at table or he who serves? Is it not  
he who sits at table? But I am among you as the one who  
serves. You are those who have remained with Me 28  
throughout My trials; and just as My Father has assigned 29  
to Me a Kingdom,\* so I assign to you the right <sup>a</sup> to eat and 30  
drink at My table in My Kingdom, and you shall sit on  
thrones judging the twelve tribes of Israel.

“ Simon, Simon, Satan \* has asked for you, <sup>b</sup> to winnow 31  
you like wheat; but I have prayed for you <sup>c</sup> that your faith 32  
may not fail. You, for your part, when once you have  
turned back, strengthen your brothers.” <sup>d</sup> He said to Him, 33  
“ Sir,\* with You I am ready to go to prison and to death.”  
He said, “ I tell you, Peter, the cock will not crow today <sup>e</sup> 34  
till you have three times denied that you know Me.”

He said to them, “ When I sent you out without purse, 35  
bag or sandals, did you lack anything? ” They said,  
“ Nothing.” He said to them, “ But now let him who has a 36  
purse take it, and a bag in the same way, and let him who  
has no sword sell his cloak and buy one. I tell you, this 37  
scripture <sup>f</sup> has still to be fulfilled in Me, *And He was reckoned  
with the law-breakers*; for that which concerns Me is coming  
to its fulfilment.” They said, “ Look, Sir, here are two 38  
swords.” He said to them, “ Enough! ” <sup>g</sup>

<sup>a</sup> *The right* is not in the Greek.

<sup>b</sup> Plural.

<sup>c</sup> Singular.

<sup>d</sup> That is, fellow-disciples.

<sup>e</sup> According to Jewish reckoning, the day was from sunset to sunset.

<sup>f</sup> Lit., *that which has been written*.

<sup>g</sup> Lit., *It is enough*.

39 Καὶ ἐξελθὼν ἐπορεύθη κατὰ τὸ ἔθος εἰς τὸ ὄρος τῶν  
 Ἑλαιῶν· ἠκολούθησαν δὲ αὐτῷ καὶ οἱ μαθηταὶ αὐτοῦ.  
 40 γενόμενος δὲ ἐπὶ τοῦ τόπου εἶπεν αὐτοῖς, Προσεύχεσθε μὴ  
 41 εἰσελθεῖν εἰς πειρασμόν. καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν  
 42 ὥσεί λίθου βολήν, καὶ θεῖς τὰ γόνατα προσηύχετο | λέγων,  
 Πάτερ, εἰ βούλει παρένεγκε τὸ ποτήριον τοῦτο ἀπ' ἐμοῦ·  
 43 πλὴν μὴ τὸ θέλημά μου ἀλλὰ τὸ σὸν γινέσθω. ὤφθη δὲ  
 44 αὐτῷ ἄγγελος ἀπὸ τοῦ οὐρανοῦ ἐνισχύων αὐτόν. καὶ  
 γενόμενος ἐν ἀγωνίᾳ ἐκτενέστερον προσηύχετο· καὶ  
 45 ἐπὶ τὴν γῆν. καὶ ἀναστὰς ἀπὸ τῆς προσευχῆς, ἐλθὼν πρὸς  
 τοὺς μαθητὰς αὐτοῦ εὗρεν αὐτοὺς κοιμωμένους ἀπὸ τῆς  
 46 λύπης, | καὶ εἶπεν αὐτοῖς, Τί καθεύδετε; ἀναστάντες  
 47 προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμόν. Ἐτι  
 αὐτοῦ λαλοῦντος ἰδοὺ ὄχλος, καὶ ὁ λεγόμενος Ἰούδας εἰς  
 τῶν δώδεκα προήρχετο αὐτούς, καὶ ἤγγισεν τῷ Ἰησοῦ  
 48 φιλεῖν αὐτόν. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, Ἰούδα, φιλήματι  
 49 τὸν Υἱὸν τοῦ ἀνθρώπου παραδίδως; ἰδόντες δὲ οἱ περὶ  
 αὐτὸν τὸ ἐσόμενον εἶπαν αὐτῷ, Κύριε, εἰ πατάξομεν ἐν  
 50 μαχαίρῃ; καὶ ἐπάταξεν εἰς τις ἐξ αὐτῶν τὸν δοῦλον τοῦ  
 51 ἀρχιερέως καὶ ἀφείλεν τὸ οὖς αὐτοῦ τὸ δεξιόν. ἀποκριθεὶς  
 δὲ ὁ Ἰησοῦς εἶπεν, Ἐὰν ἕως τούτου· καὶ ἀψάμενος τοῦ  
 52 ὠτίου αὐτοῦ ἰάσατο αὐτόν. Εἶπεν δὲ ὁ Ἰησοῦς πρὸς  
 τοὺς παραγενομένους ἐπ' αὐτὸν ἀρχιερεῖς καὶ στρατηγούς  
 τοῦ ἱεροῦ καὶ πρεσβυτέρους, Ὡς ἐπὶ ληστὴν ἐξήλθατε μετὰ  
 53 μαχαιρῶν καὶ ξύλων; καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν  
 ἐν τῷ ἱερῷ οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμέ· ἀλλ' αὕτη  
 ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους.  
 54 Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον αὐτόν  
 εἰς τὸν οἶκον τοῦ ἀρχιερέως· ὁ δὲ Πέτρος ἠκολούθει  
 55 μακρόθεν. περιεψάντων δὲ πῦρ ἐν μέσῳ τῆς αὐλῆς καὶ

39-46: Mt. 26. 30, 36-46, Mk. 14. 26, 32-42. 47-53: Mt. 26. 47-56,  
 Mk. 14. 43-49, Jn. 18. 3-11. 54-62: Mt. 26. 57-58, 69-75, Mk. 14. 53-  
 54, 66-72, Jn. 18. 12-18, 25-27.

He left and according to custom went to the Mount of 39  
Olives; and His disciples followed Him. When He reached 40  
the place He said to them, " Pray that you may not come to  
the test." He Himself withdrew from them about a stone's 41  
throw, and kneeling down He prayed, " Father, if Thou 42  
wilt, remove this cup from Me; yet not My will but Thine  
be done." An angel \* appeared to Him from heaven, 43  
strengthening Him. He became greatly distressed and 44  
prayed more strenuously, and His sweat became like drops  
of blood falling on the ground. He rose up from prayer, 45  
came to His disciples and, finding them sleeping because of  
grief, He said to them, " Why are you sleeping? Rise up 46  
and pray, in order that you may not come to the test."

While He was still speaking a crowd appeared, and the 47  
man called Judas, one of the Twelve, was at their head.  
He drew near to Jesus to kiss Him. Jesus said to him, 48  
" Judas, is it with a kiss that you are delivering up the Son  
of Man? \* " When His followers saw what was coming 49  
they said to Him, " Sir, \* shall we strike with our swords? <sup>a</sup> "   
One of them struck the high priest's \* slave and took off his 50  
right ear. Whereupon <sup>b</sup> Jesus said, " Stop! No more! <sup>c</sup> " 51  
And He touched his ear and healed him. Jesus said to the 52  
chief priests, \* the captains of the Temple guard <sup>d</sup> and the  
elders, \* who had come against Him, " Have you come out,  
as if against a robber, with swords and staves? When I 53  
was with you daily in the Temple you did not raise a hand <sup>e</sup>  
against Me. But this is your hour; now darkness is in  
authority."

When they had arrested Him they led Him away and 54  
brought Him into the house of the high priest. Peter  
followed at a distance. When they had lit a fire in the 55

<sup>a</sup> Lit., *with a sword.*

<sup>b</sup> Lit., *Answering.*

<sup>c</sup> Lit., *Let be* (plural) *as far as this.* " This " may refer to the cutting  
off of the ear (as rendered above), the healing of the ear, or the arrest.

<sup>d</sup> *Guard* is not in the Greek.

<sup>e</sup> Lit., *stretch out your hands.*

συναθισάντων αὐτῶν ἐκάθητο ὁ Πέτρος ἐν μέσῳ αὐτῶν.  
 56 ἰδοῦσα δὲ αὐτὸν παιδίσκη τις καθήμενον πρὸς τὸ φῶς καὶ  
 57 ἀτενίσασα αὐτῷ εἶπεν, Καὶ οὗτος σὺν αὐτῷ ἦν. ὁ δὲ  
 58 ἡρνήσατο αὐτὸν λέγων, Οὐκ οἶδα αὐτόν, γύναι. καὶ μετὰ  
 βραχὺ ἕτερος ἰδὼν αὐτὸν ἔφη, Καὶ σὺ ἐξ αὐτῶν εἶ. ὁ δὲ  
 59 Πέτρος ἔφη, "Ἀνθρωπε, οὐκ εἰμί. καὶ διαστάσης ὥσει  
 ὥρας μιᾶς ἄλλος τις διῦσχυρίζετο λέγων, 'Ἐπ' ἀληθείας καὶ  
 60 οὗτος μετ' αὐτοῦ ἦν, καὶ γὰρ Γαλιλαῖός ἐστιν. εἶπεν δὲ  
 ὁ Πέτρος, "Ἀνθρωπε, οὐκ οἶδα ὁ λέγεις. καὶ παραχρήμα  
 61 ἔτι λαλοῦντος αὐτοῦ ἐφώνησεν ὁ ἀλέκτωρ. καὶ στραφεὶς  
 ὁ Κύριος ἐνέβλειψεν τῷ Πέτρῳ, καὶ ὑπεμνήσθη ὁ Πέτρος  
 τοῦ λόγου τοῦ Κυρίου, ὡς εἶπεν αὐτῷ ὅτι Πρὶν ἀλέκτορα  
 63 φωνῆσαι σήμερον ἀπαρνήσῃ με τρίς.\* Καὶ οἱ ἄνδρες οἱ  
 64 συνέχοντες αὐτὸν ἐνέπαιζον αὐτῷ δέροντες, καὶ περικα-  
 λύψαντες αὐτὸν ἐπηρώτων αὐτὸν λέγοντες, Προφήτευσον,  
 65 τίς ἐστιν ὁ παίσας σε; καὶ ἕτερα πολλὰ βλασφημοῦντες  
 ἔλεγον εἰς αὐτόν.  
 66 Καὶ ὡς ἐγένετο ἡμέρα, συνήχθη τὸ πρεσβυτέριον τοῦ  
 λαοῦ, ἀρχιερεῖς [τε] καὶ γραμματεῖς, καὶ ἀπήγαγον αὐτὸν  
 67 εἰς τὸ συνέδριον αὐτῶν, | λέγοντες, Εἰ σὺ εἶ ὁ Χριστός,  
 εἰπὸν ἡμῖν. εἶπεν δὲ αὐτοῖς, 'Ἐὰν ὑμῖν εἴπω, οὐ μὴ  
 68 πιστεύσητε· ἐὰν δὲ καὶ ἐρωτήσω, οὐ μὴ ἀποκριθῇτέ μοι ἢ  
 69 ἀπολύσητε. ἀπὸ τοῦ νῦν δὲ ἔσται ὁ Υἱὸς τοῦ ἀνθρώπου  
 70 καθήμενος ἐκ δεξιῶν τῆς δυνάμεως τοῦ Θεοῦ. εἶπαν  
 δὲ πάντες, Σὺ οὖν εἶ ὁ Υἱὸς τοῦ Θεοῦ; ὁ δὲ πρὸς αὐτοὺς  
 71 ἔφη, 'Ὑμεῖς λέγετε ὅτι ἐγὼ εἰμι. οἱ δὲ εἶπαν, Τί ἔτι  
 23<sup>1</sup> στόματος αὐτοῦ. Καὶ ἀναστὰν ἅπαν τὸ πλῆθος αὐτῶν  
 2 ἤγαγον αὐτὸν ἐπὶ τὸν Πειλᾶτον. ἤρξαντο δὲ κατηγορεῖν  
 αὐτοῦ λέγοντες, Τοῦτον εὔραμεν διαστρέφοντα τὸ ἔθνος

\* Many witnesses add verse 62: καὶ ἐξελθὼν ἔξω ἔκλαυσεν πικρῶς.

63-65: Mt. 26. 67-68, Mk. 14. 65. 66-71: Mt. 27. 1; 26. 63-65, Mk. 15.  
 1; 14. 61-64, Jn. 18. 19-24. 69: Dn. 7. 13, Ps. 110. 1. 23. 1-5: Mt. 27.  
 2, 11-14, Mk. 15. 1-5, Jn. 18. 28-38.

middle of the courtyard and had sat down together, Peter took a seat among them. A servant-girl saw him sitting in the fire-light, and looking intently at him said, "This man too was with Him." But he disowned Him, saying, "Woman, I do not know Him." A little later another<sup>a</sup> saw him and said, "You too are one of them." But Peter said, "Man, I am not." After about an hour another affirmed confidently, "Without doubt this man also was with Him, for he is indeed a Galilean." But Peter said, "Man, I do not know what you are saying." At once, while he was still speaking, the cock crowed. The Lord turned and looked at Peter, and Peter remembered the Lord's word, how He said to him, "Before the cock crows today you will disown Me three times."<sup>b</sup> The men who held Him in charge were mocking Him and beating Him. They covered His face and asked Him, "Prophesy,\* who is it that struck You?" and they spoke many other blasphemies \* against Him.

When day came the body of elders \* of the people,\* both chief priests \* and scribes,\* met and led Him away into their Sanhedrin,\* saying, "If You are the Messiah \* tell us." He said to them, "If I tell you, you will not believe; and if I question you, you will not answer or release Me. From now *the Son of Man* \* will be *seated at the right hand* of the power of God." They all said, "Then You are God's Son?" He said to them, "You say that I am." They said, "Why do we still need evidence? We have ourselves heard it from His own mouth."

The whole company of them rose and brought Him before Pilate. And they began to accuse Him, saying, "We found this fellow perverting our nation, stopping them from paying

<sup>a</sup> Masculine.

<sup>b</sup> Many witnesses add verse 62: *He went out and wept bitterly.*

ἡμῶν καὶ κωλύοντα φόρους Καίσαρι διδόναι, καὶ λέγοντα  
 3 ἑαυτὸν Χριστὸν βασιλέα εἶναι. ὁ δὲ Πειλᾶτος ἐπη-  
 ρώτησεν αὐτὸν λέγων, Σὺ εἶ ὁ Βασιλεὺς τῶν Ἰουδαίων;  
 4 ὁ δὲ ἀποκριθεὶς αὐτῷ ἔφη, Σὺ λέγεις. ὁ δὲ Πειλᾶτος  
 εἶπεν πρὸς τοὺς ἀρχιερεῖς καὶ τοὺς ὄχλους, Οὐδὲν εὐρίσκω  
 5 αἷτιον ἐν τῷ ἀνθρώπῳ τούτῳ. οἱ δὲ ἐπίσχυον λέγοντες  
 ὅτι Ἀνασεῖει τὸν λαόν, διδάσκων καθ' ὅλης τῆς Ἰουδαίας,  
 6 καὶ ἀρξάμενος ἀπὸ τῆς Γαλιλαίας ἕως ᾧδε. Πειλᾶτος δὲ  
 ἀκούσας Γαλιλαίαν ἐπηρώτησεν εἰ ὁ ἀνθρώπος Γαλιλαῖός  
 7 ἐστίν, καὶ ἐπιγινούς ὅτι ἐκ τῆς ἐξουσίας Ἡρώδου ἐστίν,  
 ἀνέπεμψεν αὐτὸν πρὸς Ἡρώδην, ὄντα καὶ αὐτὸν ἐν  
 8 Ἱεροσολύμοις ἐν ταύταις ταῖς ἡμέραις. ὁ δὲ Ἡρώδης  
 ἰδὼν τὸν Ἰησοῦν ἐχάρη λίαν· ἦν γὰρ ἐξ ἱκανῶν χρόνων  
 θέλων ἰδεῖν αὐτὸν διὰ τὸ ἀκούειν πολλὰ περὶ αὐτοῦ, καὶ  
 9 ἠλπίζεν τι σημεῖον ἰδεῖν ὑπ' αὐτοῦ γινόμενον. ἐπρώτα  
 δὲ αὐτὸν ἐν λόγοις ἱκανοῖς· αὐτὸς δὲ οὐδὲν ἀπεκρίνατο  
 10 αὐτῷ. εἰσθήκεισαν δὲ οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς εὐτόνως  
 11 κατηγοροῦντες αὐτοῦ. ἐξουθενήσας δὲ αὐτὸν καὶ ὁ Ἡρώδης  
 σὺν τοῖς στρατεύμασιν αὐτοῦ καὶ ἐμπαίξας, περιβαλὼν αὐτὸν  
 12 ἐσθήτα λαμπρὰν ἀνέπεμψεν αὐτὸν τῷ Πειλάτῳ. ἐγένοντο  
 δὲ φίλοι ὁ τε Ἡρώδης καὶ ὁ Πειλᾶτος ἐν αὐτῇ τῇ ἡμέρᾳ  
 μετ' ἀλλήλων· προὔπηρχον γὰρ ἐν ἐχθρᾷ ὄντες πρὸς  
 13 ἑαυτούς. Πειλᾶτος δὲ συνκαλεσάμενος τοὺς ἀρχιερεῖς  
 14 καὶ τοὺς ἄρχοντας καὶ τὸν λαόν | εἶπεν πρὸς αὐτούς,  
 Προσηνέγκατέ μοι τὸν ἄνθρωπον τοῦτον ὡς ἀποστρέ-  
 φοντα τὸν λαόν, καὶ ἰδοὺ ἐγὼ ἐνώπιον ὑμῶν ἀνακρίνας  
 οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ τούτῳ αἷτιον ὧν κατηγορεῖτε  
 15 κατ' αὐτοῦ. ἀλλ' οὐδὲ Ἡρώδης· ἀνέπεμψεν γὰρ αὐτὸν  
 πρὸς ἡμᾶς· καὶ ἰδοὺ οὐδὲν ἄξιον θανάτου ἐστὶν πεπρα-  
 16, 17 γμένον αὐτῷ· παιδεύσας οὖν αὐτὸν ἀπολύσω. ἀνάγκη  
 18 δὲ εἶχεν ἀπολύσαι αὐτοῖς κατὰ ἑορτὴν ἕνα. ἀνέκραγον  
 δὲ πανπληθεὶ λέγοντες, Αἶρε τοῦτον, ἀπόλυσον δὲ ἡμῖν  
 19 τὸν Βαραββᾶν· ὅστις ἦν διὰ στάσιν τινὰ γενομένην ἐν τῇ

18-25: Mt. 27. 20-26, Mk. 15. 11-15, Jn. 18. 38-19. 1.



taxes to Cæsar, and saying that He Himself is the Messiah,\*  
a king!" Pilate asked Him, "Are You the King of the 3  
Jews?" He answered him, "You say it." Pilate said to 4  
the chief priests \* and the crowds, "I find no ground for a  
charge in this man"; but they insisted, saying, "He stirs 5  
up the people,\* teaching throughout Judæa; He began in  
Galilee and now He is here.<sup>a</sup>"

When Pilate heard "Galilee" he asked if the man was a 6  
Galilean, and when he realized that He was within the  
authority of Herod, he sent Him up to Herod, as he too was 7  
in Jerusalem at that time. When Herod saw Jesus, he was 8  
very pleased; he had long been wanting to see Him, since  
he had heard much about Him, and he was hoping to see  
some sign being performed by Him. He put many questions 9  
to Him, but He gave him no answer. The chief priests \* 10  
and the scribes \* stood there, accusing Him vehemently.  
Herod also, together with his soldiers, treated Him with 11  
contempt and mocked Him; then putting on Him a splen-  
did robe he sent Him up to Pilate. That day Herod and 12  
Pilate became friends with one another; previously they  
were at enmity. Pilate called together the chief priests, the 13  
rulers and the people \* and said to them, "You brought 14  
this man before me as one who is turning the people \* away  
from their loyalty.<sup>b</sup> I have examined Him in your presence  
and I have found in this man no ground for any of the  
charges you are bringing against Him; nor indeed has 15  
Herod, for he has sent Him up to us. Nothing deserving  
death has been done by Him. So I shall chastise Him and 16  
release Him." He had to release one man to them at the 17  
Feast.\* But the whole crowd shouted, "Away with this 18  
fellow; release Barabbas to us." He had been thrown into 19  
prison on account of a rising in the city, and of murder.

<sup>a</sup> Lit., as far as here.

<sup>b</sup> From their loyalty is not in the Greek.

20 πόλει καὶ φόνον βληθεὶς ἐν τῇ φυλακῇ. πάλιν δὲ ὁ Πει-  
 λᾶτος προσεφώνησεν αὐτοῖς, θέλων ἀπολῦσαι τὸν Ἰησοῦν.  
 21, 22 οἱ δὲ ἐπεφώνουν λέγοντες, Σταύρου σταύρου αὐτόν. ὁ δὲ  
 τρίτον εἶπεν πρὸς αὐτούς, Τί γὰρ κακὸν ἐποίησεν οὗτος;  
 οὐδὲν αἷτιον θανάτου εὗρον ἐν αὐτῷ· παιδεύσας οὖν  
 23 αὐτὸν ἀπολύσω. οἱ δὲ ἐπέκειντο φωναῖς μεγάλαις αἰτού-  
 μενοι αὐτὸν σταυρωθῆναι, καὶ κατίσχυον αἱ φωναὶ αὐτῶν  
 24 καὶ τῶν ἀρχιερέων. καὶ Πειλᾶτος ἐπέκρινεν γενέσθαι τὸ  
 25 αἷτημα αὐτῶν· ἀπέλυσεν δὲ αὐτοῖς τὸν διὰ στάσιν καὶ  
 φόνον βεβλημένον εἰς τὴν φυλακὴν, ὃν ᾗτουντο, τὸν δὲ  
 Ἰησοῦν παρέδωκεν τῷ θελήματι αὐτῶν.  
 26 Καὶ ὡς ἀπήγαγον αὐτόν, ἐπιλαβόμενοι Σίμωνά τινα  
 Κυρηναῖον ἐρχόμενον ἀπ' ἀγροῦ ἐπέθηκαν αὐτῷ τὸν  
 27 σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ. Ἠκολούθει δὲ αὐτῷ  
 πολὺ πλῆθος τοῦ λαοῦ καὶ γυναικῶν αἱ καὶ ἐκόπτοντο καὶ  
 28 ἐθρήνουν αὐτόν. στραφεὶς δὲ πρὸς αὐτὰς ὁ Ἰησοῦς εἶπεν,  
 Θυγατέρες Ιερουσαλημ, μὴ κλαίετε ἐπ' ἐμέ· πλὴν ἐφ'  
 29 ἑαυτὰς κλαίετε καὶ ἐπὶ τὰ τέκνα ὑμῶν, ὅτι ἰδοὺ ἔρχονται  
 ἡμέραι ἐν αἷς ἐροῦσιν, Μακάριαι αἱ στεῖραι, καὶ αἱ κοιλίαι  
 30 αἱ οὐκ ἐγέννησαν, καὶ μαστοὶ οἱ οὐκ ἔθρεψαν. τότε  
 ἄρξονται λέγειν τοῖς ὄρεσιν, Πέσατε ἐφ' ἡμᾶς, καὶ τοῖς  
 31 βουνοῖς, Καλύψατε ἡμᾶς· ὅτι εἰ ἐν τῷ ὑγρῷ ξύλῳ ταῦτα  
 32 ποιοῦσιν, ἐν τῷ ξηρῷ τί γένηται; Ἦγοντο δὲ καὶ ἕτεροι  
 33 κακοῦργοι δύο σὺν αὐτῷ ἀναιρεθῆναι. Καὶ ὅτε ἦλθον ἐπὶ  
 τὸν τόπον τὸν καλούμενον Κρανίον, ἐκεῖ ἐσταύρωσαν  
 αὐτόν καὶ τοὺς κακούργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ  
 34 ἀριστερῶν. ὁ δὲ Ἰησοῦς ἔλεγεν, Πάτερ, ἄφες αὐτοῖς·  
 οὐ γὰρ οἶδασιν τί ποιοῦσιν. διαμεριζόμενοι δὲ τὰ ἱμάτια  
 35 αὐτοῦ ἔβαλον κλήρους. καὶ εἰστήκει ὁ λαὸς θεωρῶν.  
 ἐξεμυκτήριζον δὲ καὶ οἱ ἄρχοντες σὺν αὐτοῖς λέγοντες,  
 Ἄλλους ἔσωσεν, σωσάτω ἑαυτόν, εἰ οὗτός ἐστιν ὁ Χριστὸς  
 36 τοῦ Θεοῦ ὁ ἐκλεκτός. ἐνέπαιζον δὲ αὐτῷ καὶ οἱ στρατιῶται

30: Hos. 10. 8. 33-49: Mt. 27. 33-56, Mk. 15. 22-41, Jn. 19. 17-30.  
 34: Ps. 22. 18. 35: Ps. 22. 7. 36: Ps. 69. 21.

Pilate called out to them once more, wanting to release 20 Jesus; but they kept on crying out, "Crucify, crucify 21 Him." He said to them for the third time, "Why, what 22 evil has He done? I have found in Him no ground for the death penalty.<sup>a</sup> So I shall chastise Him and release Him." But with loud clamour they pressed their demand that He 23 should be crucified, and their clamour and that of the chief priests prevailed. And Pilate gave sentence that what they 24 demanded should be done. He released to them the one 25 who had been thrown into prison on account of a rising and of murder, the man whom they were demanding, but Jesus he delivered up to their will.

As they led Him away they took hold of Simon, a Cyren- 26 æan, who was coming from the countryside, and they placed the cross on him, to carry it after Jesus. A great company 27 of the people,\* and of women who beat their breasts and mourned for Him, followed Him. Jesus turned to them and 28 said, "Daughters of Jerusalem, do not weep for Me, weep rather for yourselves and for your children, for a time <sup>b</sup> is 29 coming when it will be said, 'Blessed \* are the barren, and the wombs that never bore, and the breasts that never nursed.' Then they will *say to the mountains, 'Fall on us',* 30 *and to the hills, 'Cover us';* because if they do this when the 31 tree is green, what will be done when it is withered?"

Two other men, criminals, were led out to be put to death 32 with Him. And when they came to the place called 33 'Skull', there they crucified Him, and the criminals, one on the right, and the other on the left. Jesus said, "Father, 34 forgive them; they do not know what they are doing." *They shared out His garments among themselves, casting lots* for them. The people \* stood there *looking on*. The rulers also 35 with them *sneered*, saying, "Others He saved; let Him save Himself, if this fellow is God's chosen Messiah.\*" The 36 soldiers also were mocking Him, coming to Him and offering

<sup>a</sup> Death penalty; lit., death.

<sup>b</sup> Lit., days.

37 προσερχόμενοι καὶ ὄξος προσφέροντες αὐτῷ | καὶ λέγοντες,  
 38 Εἰ σὺ εἶ ὁ Βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτὸν. ἦν  
 δὲ καὶ ἐπιγραφὴ ἐπ' αὐτῷ, Ο ΒΑΣΙΛΕΥΣ ΤΩΝ ΙΟΥ-  
 39 ΔΑΙΩΝ ΟΥΤΟΣ. Εἰς δὲ τῶν κρεμασθέντων κακούργων  
 ἐβλασφήμει αὐτὸν λέγων, Οὐχὶ σὺ εἶ ὁ Χριστός; σῶσον  
 40 σεαυτὸν καὶ ἡμᾶς. ἀποκριθεὶς δὲ ὁ ἕτερος ἐπετίμα αὐτῷ  
 λέγων, Οὐδὲ φοβῆ σὺ τὸν Θεόν, ὅτι ἐν τῷ αὐτῷ κρίματι  
 41 εἶ; καὶ ἡμεῖς μὲν δικαίως, ἅξια γὰρ ὧν ἐπράξαμεν ἀπο-  
 42 λαμβάνομεν· οὗτος δὲ οὐδὲν ἄτοπον ἔπραξεν. καὶ ἔλεγεν,  
 Ἰησοῦ, μνήσθητί μου ὅταν ἔλθῃς εἰς τὴν βασιλείαν σου.  
 43 καὶ εἶπεν αὐτῷ, Ἀμην λέγω σοι, σήμερον μετ' ἐμοῦ ἔσῃ  
 44 ἐν τῷ Παραδείσῳ. Καὶ ἦν ἡδὴ ὥσεὶ ὥρα ἕκτη καὶ σκότος  
 45 ἐγένετο ἐφ' ὅλην τὴν γῆν ἕως ὥρας ἐνάτης | τοῦ ἡλίου  
 ἐκλιπόντος, καὶ ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον.  
 46 καὶ φωνήσας φωνῇ μεγάλῃ ὁ Ἰησοὺς εἶπεν, Πάτερ, εἰς  
 χεῖράς σου παρατίθεται τὸ πνεῦμά μου. καὶ τοῦτο  
 47 εἰπὼν ἐξέπνευσεν. ἰδὼν δὲ ὁ ἑκατοντάρχης τὸ γενόμε-  
 νον ἐδόξαζεν τὸν Θεὸν λέγων, Ὅντως ὁ ἄνθρωπος  
 48 οὗτος δίκαιος ἦν. καὶ πάντες οἱ συμπαραγενόμενοι ὄχλοι  
 ἐπὶ τὴν θεωρίαν ταύτην, θεωροῦντες τὰ γενόμενα, τύπτοντες  
 49 τὰ στήθη ὑπέστρεφον. εἰστήκεισαν δὲ πάντες οἱ γνωστοὶ  
 αὐτοῦ ἀπὸ μακρόθεν καὶ αἱ γυναῖκες αἱ συνακολουθοῦσαι  
 αὐτῷ ἀπὸ τῆς Γαλιλαίας, ὁρῶσαι ταῦτα.  
 50 Καὶ ἰδοὺ ἀνὴρ ὀνόματι Ἰωσηφ βουλευτῆς ὑπάρχων καὶ  
 51 ἀνὴρ ἀγαθὸς καὶ δίκαιος, —οὗτος οὐκ ἦν συνκατατεθει-  
 μένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν,—ἀπὸ Ἀριμαθαίας  
 πόλεως τῶν Ἰουδαίων, ὃς καὶ προσεδέχετο τὴν βασιλείαν  
 52 τοῦ Θεοῦ, οὗτος προσελθὼν τῷ Πειλάτῳ ἡτήσατο τὸ  
 53 σῶμα τοῦ Ἰησοῦ, καὶ καθελὼν αὐτὸ ἐνετύλιξεν αὐτὸ  
 σινδόνι, καὶ ἔθηκεν αὐτὸν ἐν μνήματι λαξευτῷ, οὗ οὐκ ἦν  
 54 οὐδεὶς οὐδέπω κείμενος. καὶ ἡμέρα ἦν Παρασκευῆς, καὶ  
 55 σάββατον ἐπέφωσκεν. Κατακολουθήσασαι δὲ αἱ γυναῖκες,

46: Ps. 31. 5. 49: Ps. 88. 8; 38. 11. 50-56: Mt. 27. 57-61, Mk. 15.  
 42-47. Jn. 19. 38-42.

Him *sour wine*, and saying, "If You are the King of the 37 Jews, save Yourself." There was also a notice above Him: 38 "THIS IS THE KING OF THE JEWS."

One of the criminals hanging there began to blaspheme \* 39 against Him, saying, "You are the Messiah, are You not? Save Yourself, and us." But the other answered, checking \* 40 him, "Do you not even fear God, since you are under the same sentence? For us it is just, for we are getting back 41 what our deeds deserve, but this man has done nothing wrong." And he said, "Jesus, remember me when You 42 come into Your Kingdom." He said to him, "In truth I tell 43 you, today you shall be with Me in Paradise.\*"

By now it was about the sixth hour.<sup>a</sup> Darkness came over 44 the whole earth till the ninth hour,<sup>b</sup> and the sun's light 45 failed; and the curtain of the Temple was rent down the middle. Jesus called out in a loud voice, "Father, *into* 46 *Thy hands I commit My spirit*"; and when He had said this He expired. The centurion <sup>c</sup> saw what had happened and 47 gave glory to God, saying, "Really this man was innocent." All the crowds who had gathered at this spectacle 48 were watching what happened, and they returned, beating their breasts. But all *who knew Him stood at a distance*, in- 49 cluding the women who accompanied Him from Galilee, and they saw these things.

There was a man named Joseph, a councillor, a good and 50 just man. This man had not assented to their purpose and 51 action. He was from Arimathæa, a city of the Jews, and he too was expecting the Kingdom of God.\* He went to 52 Pilate and asked for the body of Jesus. He took it down, 53 wrapped it in a linen cloth, and placed it in a rock-hewn tomb where no one had yet been laid. It was the day of 54 the Preparation,<sup>d</sup> and the Sabbath \* was drawing on. The 55

<sup>a</sup> That is, noon.

<sup>b</sup> That is, 3 p.m.

<sup>c</sup> A Roman officer, in command of a unit of 100 men.

<sup>d</sup> The Preparation was the day before the Sabbath.

αἵτινες ἦσαν συνελθλυθῦναι αὐτῷ ἐκ τῆς Γαλιλαίας,  
ἐθεόσαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ,  
56 ὑποστρέψασαι δὲ ἡτοίμασαν ἀρώματα καὶ μύρα.

- 24<sup>1</sup> Καὶ τὸ μὲν σάββατον ἡσυχασαν κατὰ τὴν ἐντολήν, | τῇ  
δὲ μιᾷ τῶν σαββάτων ὀρθρου βαθέως ἦλθον ἐπὶ τὸ μνημεῖον  
φέρονσαι ἃ ἡτοίμασαν ἀρώματα καὶ τινες σὺν αὐταῖς.  
2 εὗρον δὲ τὸν λίθον ἀποκεκλισμένον ἀπὸ τοῦ μνημείου,  
3,4 καὶ εἰσελθούσαι οὐχ εὗρον τὸ σῶμα. καὶ ἐγένετο ἐν τῷ  
ἀπορεῖσθαι αὐτὰς περὶ τούτου καὶ ἰδοὺ ἄνδρες δύο ἐπέ-  
5 στησαν αὐταῖς, ἐν ἐσθῇτι ἀστραπτούσῃ· ἐμφόβων δὲ  
γενομένων αὐτῶν καὶ κλινουαῶν τὸ πρόσωπον εἰς τὴν  
γῆν, εἶπαν πρὸς αὐτάς, Τί ζητεῖτε τὸν ζῶντα μετὰ τῶν  
6 νεκρῶν; μνήσθητε ὡς ἐλάλησεν ὑμῖν ἔτι ὢν ἐν τῇ Γαλι-  
7 λαίᾳ, λέγων τὸν Υἱὸν τοῦ ἀνθρώπου ὅτι δεῖ παραδοθῆναι  
εἰς χεῖρας ἀνθρώπων ἀμαρτωλῶν καὶ σταυρωθῆναι καὶ  
8 τῇ τρίτῃ ἡμέρᾳ ἀναστῆναι. καὶ ἐμνήσθησαν τῶν ῥημάτων  
9 αὐτοῦ, καὶ ὑποστρέψασαι ἀπὸ τοῦ μνημείου ἀπηγγείλαν  
10 πάντα ταῦτα τοῖς ἑνδεκα καὶ πᾶσιν τοῖς λοιποῖς. ἦσαν  
δὲ ἡ Μαγδαληνὴ Μαρία καὶ Ἰωάννα καὶ Μαρία ἡ Ἰακώβου  
καὶ αἱ λοιπαὶ σὺν αὐταῖς αἱ ἔλεγον πρὸς τοὺς ἀποστόλους  
11 ταῦτα. καὶ ἐφάνησαν ἐνώπιον αὐτῶν ὥσεί λῆρος τὰ  
ῥήματα ταῦτα, καὶ ἠπίστουν αὐταῖς.\*  
13 Καὶ ἰδοὺ δύο ἐξ αὐτῶν ἦσαν πορευόμενοι ἐν αὐτῇ τῇ  
ἡμέρᾳ εἰς κώμην ἀπέχουσαν σταδίου ἐξήκοντα ἀπὸ  
14 Ἱερουσαλὴμ, ἥ ὄνομα Ἑμμαοῦς, | καὶ αὐτοὶ ὠμίλουν πρὸς  
15 ἀλλήλους περὶ πάντων τῶν συμβεβηκότων τούτων. καὶ  
ἐγένετο ἐν τῷ ὁμιλεῖν αὐτοὺς καὶ συνζητεῖν, καὶ αὐτὸς ὁ  
16 Ἰησοῦς ἐγγίσας συνεπορεύετο αὐτοῖς· οἱ δὲ ὀφθαλμοὶ  
17 αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνῶναι αὐτόν. εἶπεν δὲ  
πρὸς αὐτούς, Τίνες οἱ λόγοι οὗτοι οὓς ἀντιβάλλετε πρὸς

\* Many witnesses add verse 12: ὁ δὲ Πέτρος ἀναστὰς ἔδραμεν ἐπὶ τὸ μνημεῖον· καὶ παρακύψας βλέπει τὰ ὀθῶνα κείμενα μόνα· καὶ ἀπῆλθεν πρὸς ἑαυτὸν θαυμάζων τὸ γεγονός.

11-12: Mt. 28. 1-10, Mk. 16. 1-8, Jn. 20. 1-10.

women who had come with Him from Galilee followed after and saw the tomb and how His body was placed. They 56 returned and prepared spices and perfumes.

During the Sabbath they rested according to the commandment, but on the first day of the week, very early in 24 the morning, they and others with them came to the tomb, bringing spices which they had prepared. They found the 2 stone rolled away from the tomb, and when they went in 3 they did not find the body. While they were perplexed 4 about this, two men came upon them, in gleaming clothes. The women <sup>a</sup> were terrified and kept their faces bowed to 5 the ground, and the men <sup>a</sup> said to them, "Why are you seeking among the dead Him who is alive? Remember how 6 He said to you while He was still in Galilee that the Son of 7 Man <sup>\*</sup> must be delivered into the hands of sinful men, be crucified and on the third day rise again." They re- 8 membered His words, and returning from the tomb they 9 reported all these things to the Eleven and to all the rest. They were Mary of Magdala, Joanna and Mary the mother 10 of James, and the other women with them, who told the apostles <sup>\*</sup> these things. What they said seemed to them 11 nonsense and they did not believe them.<sup>b</sup>

Two of them <sup>c</sup> were going that same day to a village 13 named Emmaus, sixty stades <sup>d</sup> from Jerusalem; and they 14 were conversing about all these things that had happened. While they were conversing and discussing, Jesus Himself 15 drew near and went with them; but their eyes were kept 16 from recognizing Him. He said to them, "What are these 17 matters which you are arguing about as you walk?" They

<sup>a</sup> Lit., *They*.

<sup>b</sup> Many witnesses add verse 12: *But Peter rose up and ran to the tomb, and stooping down he saw nothing but the linen clothes; and he went home, astonished at what had happened.*

<sup>c</sup> That is, the followers of Jesus.

<sup>d</sup> See Appendix.

18 ἀλλήλους περιπατοῦντες; καὶ ἐστάθησαν σκυθρωποί. ἀπο-  
 κριθεῖς δὲ ὁ εἰς ὀνόματι Κλεοπᾶς εἶπεν πρὸς αὐτόν, Σὺ  
 μόνος παροικεῖς ἐν Ἱερουσαλὴμ καὶ οὐκ ἔγνως τὰ γενόμενα  
 19 ἐν αὐτῇ ἐν ταῖς ἡμέραις ταύταις; καὶ εἶπεν αὐτοῖς, Ποῖα;  
 οἱ δὲ εἶπαν αὐτῷ, Τὰ περὶ Ἰησοῦ τοῦ Ναζαρηνοῦ, ὃς  
 ἐγένετο ἀνὴρ προφήτης δυνατὸς ἐν ἔργῳ καὶ λόγῳ ἐναντίον  
 20 τοῦ Θεοῦ καὶ παντὸς τοῦ λαοῦ, ὅπως [τε] παρέδωκαν αὐτόν  
 οἱ ἀρχιερεῖς καὶ οἱ ἄρχοντες ἡμῶν εἰς κρίμα θανάτου καὶ  
 21 ἐσταύρωσαν αὐτόν. ἡμεῖς δὲ ἠλπίζομεν ὅτι αὐτὸς ἐστὶν  
 ὁ μέλλων λυτροῦσθαι τὸν Ἰσραὴλ· ἀλλὰ γε καὶ σὺν πᾶσιν  
 τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον ἀφ' οὗ ταῦτα  
 22 ἐγένετο. ἀλλὰ καὶ γυναῖκες τινες ἐξ ἡμῶν ἐξέστησαν  
 23 ἡμᾶς, γενόμεναι ὀρθρῖναι ἐπὶ τὸ μνημεῖον, | καὶ μὴ εὐροῦσαι  
 τὸ σῶμα αὐτοῦ ἦλθον λέγουσαι καὶ ὀπτασίαν ἀγγέλων  
 24 ἑωρακεῖναι, οἱ λέγουσιν αὐτόν ζῆν. καὶ ἀπηλλθόν τινες  
 τῶν σὺν ἡμῖν ἐπὶ τὸ μνημεῖον, καὶ εὗρον οὕτως καθὼς  
 25 καὶ αἱ γυναῖκες εἶπον, αὐτόν δὲ οὐκ εἶδον. καὶ αὐτὸς  
 εἶπεν πρὸς αὐτούς, Ὡς ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ  
 26 πιστεῦναι ἐπὶ πᾶσιν οἷς ἐλάλησαν οἱ προφῆται· οὐχὶ ταῦτα  
 ἔδει παθεῖν τὸν Χριστὸν καὶ εἰσελθεῖν εἰς τὴν δόξαν αὐτοῦ;  
 27 καὶ ἀρξάμενος ἀπὸ Μωϋσέως καὶ ἀπὸ πάντων τῶν προ-  
 φητῶν διερμήνευεν αὐτοῖς ἐν πάσαις ταῖς γραφαῖς τὰ  
 28 περὶ αὐτοῦ. Καὶ ἤγγισαν εἰς τὴν κώμην οὗ ἐπορεύοντο,  
 29 καὶ αὐτὸς προσεποιεῖτο πορρώτερω πορεύεσθαι. καὶ  
 παρεβιάσαντο αὐτόν λέγοντες, Μείνον μεθ' ἡμῶν, ὅτι  
 πρὸς ἐσπέραν ἐστὶν καὶ κέκλικεν ἤδη ἡ ἡμέρα. καὶ  
 30 εἰσῆλθεν τοῦ μέναι σὺν αὐτοῖς. καὶ ἐγένετο ἐν τῷ κατα-  
 κλιθῆναι αὐτόν μετ' αὐτῶν λαβὼν τὸν ἄρτον εὐλόγησεν  
 31 καὶ κλάσας ἐπέδιδου αὐτοῖς· αὐτῶν δὲ διηνοίχθησαν οἱ  
 ὀφθαλμοί, καὶ ἐπέγνωσαν αὐτόν· καὶ αὐτὸς ἄφαντος  
 32 ἐγένετο ἀπ' αὐτῶν. καὶ εἶπαν πρὸς ἀλλήλους, Οὐχὶ ἡ  
 καρδιά ἡμῶν καιομένη ἦν ἐν ἡμῖν, ὥς ἐλάλει ἡμῖν ἐν τῇ  
 33 δόξῃ καὶ ὥς διήνοιγεν ἡμῖν τὰς γραφάς; Καὶ ἀναστάντες  
 αὐτῇ τῇ ὥρᾳ ὑπέστρεψαν εἰς Ἱερουσαλὴμ, καὶ εὗρον



stood there, downcast. The one named Cleopas answered 18 Him, "Are you the only one staying in Jerusalem who does not know what has happened there in these days?" He 19 said to them, "What happenings?" They said to Him, "Those concerning Jesus the Nazarene, who was a prophet, powerful in deed and word before God and all the people,\* and how our chief priests \* and rulers delivered Him up to 20 be sentenced to death, and crucified Him. But we were 21 hoping that He was the One who was to redeem Israel. As it is, in addition to all this, today is the third day since these things happened. Some women of our company, 22 however, astounded us; they had been early at the tomb and, not having found His body, had come saying that they 23 had even seen a vision of angels,\* who said that He was alive. Also, some of those who were with us went to the 24 tomb, and found as the women had said, but Him they did not see." He said to them, "You foolish men, slow in 25 mind \* to believe all that the prophets said! Was it not 26 necessary for the Messiah \* to suffer these things and to enter into His glory?" And beginning with Moses and all 27 the prophets He explained to them in all the Scriptures the passages about Himself.

They drew near to the village to which they were going, 28 and He acted as though He was going further; but they 29 pressed Him, saying, "Stay with us, because it is nearly evening and the day is now almost over." So He went in to stay with them. When He had sat \* down with them He 30 took the bread and said the blessing; He broke it and gave it to them. Their eyes were opened, and they recognized 31 Him; and He vanished from them. They said to one 32 another, "Were not our hearts burning within us while He was speaking to us on the road and opening up the Scriptures to us?" They rose up at once <sup>a</sup> and returned to 33

<sup>a</sup> Lit., *at that very hour.*

34 ἡθροισμένους τοὺς ἑνδεκα καὶ τοὺς σὺν αὐτοῖς, λέγοντας  
 35 ὅτι ἠγέρθη ὁ Κύριος ὄντως καὶ ὤφθη Σίμωνι. καὶ αὐτοὶ  
 36 κλάσει τοῦ ἄρτου. Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς  
 37 ἔστη ἐν μέσῳ αὐτῶν. πτοηθέντες δὲ καὶ ἐμφοβοὶ γενόμενοι  
 38 ἐδόκουν πνεῦμα θεωρεῖν. καὶ εἶπεν αὐτοῖς, Τί τεταρα-  
 γμένοι ἐστέ, καὶ διὰ τί διαλογισμοὶ ἀναβαίνουσιν ἐν τῇ  
 39 καρδίᾳ ὑμῶν; ἴδετε τὰς χεῖράς μου καὶ τοὺς πόδας μου,  
 40 ὅτι ἐγὼ εἰμι αὐτός· ψηλαφήσατέ με καὶ ἴδετε, ὅτι πνεῦμα  
 41 σάρκα καὶ ὀστέα οὐκ ἔχει καθὼς ἐμὲ θεωρεῖτε ἔχοντα.\*  
 42 εἶπε δὲ ἀπιστούντων αὐτῶν ἀπὸ τῆς χαρᾶς καὶ θαυμαζόντων,  
 43 εἶπεν αὐτοῖς, Ἐχετέ τι βρώσιμον ἐνθάδε; οἱ δὲ ἐπέδωκαν  
 44 αὐτῷ ἰχθύος ὀπτοῦ μέρος· καὶ λαβὼν ἐνώπιον αὐτῶν  
 45 ἔφαγεν. Εἶπεν δὲ πρὸς αὐτούς, Οὗτοι οἱ λόγοι μου οὐς  
 46 ἐλάλησα πρὸς ὑμᾶς ἔτι ὦν σὺν ὑμῖν, ὅτι δεῖ πληρωθῆναι  
 47 πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς  
 48 προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ. τότε διήνοιξεν αὐτῶν  
 49 τὸν νοῦν τοῦ συνιέναι τὰς γραφάς· καὶ εἶπεν αὐτοῖς ὅτι  
 50 Οὕτως γέγραπται καὶ οὕτως ἔδει παθεῖν τὸν Χριστὸν καὶ  
 51 ἀναστῆναι ἐκ νεκρῶν τῇ τρίτῃ ἡμέρᾳ, καὶ κηρυχθῆναι ἐπὶ  
 52 τῷ ὀνόματι αὐτοῦ μετάνοιαν εἰς ἄφεσιν ἁμαρτιῶν εἰς  
 53 πάντα τὰ ἔθνη,—ἀρξάμενοι ἀπὸ Ἱερουσαλὴμ. ὑμεῖς  
 54 μάρτυρες τούτων. καὶ ἰδοὺ ἐγὼ ἐξαποστέλλω τὴν ἐπαγ-  
 55 γελίαν τοῦ Πατρὸς μου ἐφ' ὑμᾶς· ὑμεῖς δὲ καθίσατε ἐν  
 56 τῇ πόλει ἕως οὗ ἐνδύσησθε δύναμιν ἐξ ὕψους.  
 57 Ἐξήγαγεν δὲ αὐτοὺς ἔξω ἕως πρὸς Βηθανίαν, καὶ  
 58 ἐπάρας τὰς χεῖρας αὐτοῦ εὐλόγησεν αὐτούς. καὶ ἐγένετο  
 59 ἐν τῷ εὐλογεῖν αὐτὸν αὐτοὺς διέστη ἀπ' αὐτῶν καὶ ἀνε-  
 60 φέρετο εἰς τὸν οὐρανόν. καὶ αὐτοὶ προσκυνήσαντες αὐτὸν  
 61 ὑπέστρεψαν εἰς Ἱερουσαλὴμ μετὰ χαρᾶς μεγάλης, καὶ  
 62 ᾄδον διὰ παντός ἐν τῷ ἱερῷ εὐλογοῦντες τὸν Θεόν.

\* Many witnesses add verse 40: καὶ τοῦτο εἰπὼν ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας.

Jerusalem; and they found the Eleven and those with them gathered together and saying that the Lord really had 34 risen, and had appeared to Simon. So they <sup>a</sup> made known 35 what had happened on the road and how He was recognized by them in the breaking of the bread.

While they were speaking about these things He Himself 36 stood in their midst. But startled and terrified they thought 37 that they were looking at a spirit. He said to them, " Why 38 are you agitated, and why do questionings arise in your mind? Look at My hands and My feet; it is I Myself. 39 Feel Me and look; a spirit has not flesh and bones as you see that I have."<sup>b</sup> But while because of their joy they still 41 did not believe and were full of astonishment, He said to them, " Have you anything to eat here?" They gave Him a 42 portion of cooked fish. He took it and ate it in their presence. 43

He said to them, " These are the statements which I made 44 to you while I was still with you, saying that all that is written concerning Me in the Law <sup>\*</sup> of Moses, the Prophets and the Psalms must be fulfilled." Then He opened their 45 minds to understand the Scriptures; and He said to them, 46 " Thus it is written, and thus it was necessary that the Messiah <sup>\*</sup> should suffer, and rise from the dead on the third day, and that repentance <sup>\*</sup> leading to <sup>c</sup> the forgiveness of sins 47 should be proclaimed in His name <sup>\*</sup> among all the nations, beginning from Jerusalem. You are witnesses of these things. 48 And I am about to send <sup>d</sup> upon you what My Father 49 promised; but as for you, stay in the city till you are clothed with power from above."

He led them out near to Bethany, and lifting up His 50 hands He blessed them. While He was blessing them He 51 parted from them, and was carried up to heaven. They 52 worshipped Him and returned to Jerusalem with great joy; and they were continually in the Temple, praising God. 53

<sup>a</sup> That is, the two from Emmaus.

<sup>b</sup> Many witnesses add verse 40: *And when He had said this He showed them His hands and His feet.*

<sup>c</sup> Lit., *repentance unto.*

<sup>d</sup> Lit., *And see, I send.*

## APPENDIX OF MONEY AND MEASURES

(The equivalents shown in English are approximate)

### MONEY

*denarius*: A day's wage for an agricultural labourer  
(7:41, 10:35, 20:24).

*assarion*:  $\frac{1}{16}$  of a denarius (12:6).

*lepton*:  $\frac{1}{8}$  of a denarius (12:59, 21:2).

*drachma*: denarius (15:8, 9).

*mina*: 100 denarii (19:13, 16, 18, 20, 24, 25).

### MEASURES

#### (a) Capacity

*seah*: Greek σάτον = 2·66 gallons (13:21).

*bat*: = 7·98 gallons (16:6).

*kor*: = 79·8 gallons (16:7).

#### (b) Length

*cubit*: Greek πῆχυς = 17·5 inches (12:25).

*stade*: furlong (24:13).

## GLOSSARY

- Angel*: Messenger. Name for a supernatural agent or guardian of an individual or group.
- Anointed*: See *Messiah*.
- Apostle*: Lit., "one who is sent out". In secular Greek it can mean an ambassador; in Jewish Greek, an envoy of the Sanhedrin. In the N.T. it means (a) the twelve men whom Jesus chose and sent out; (b) certain other outstanding missionary figures in the early Church, e.g. Paul, Silas, Barnabas.
- Appointed time*: The Greek word *καίρος* in the N.T. usually means a special time, appointed by God.
- Baptize, baptism*: A transliteration of the Greek. This transliteration complies with the rule of the British and Foreign Bible Society. Literally, it is the action of dipping or plunging, then the ritual act of washing with water.
- Blasphemy*: Speaking against God.
- Blessed*: The term in the Septuagint translates a Hebrew interjection which means, "Oh, the happiness of —!" A statement so introduced ascribes to a person fulfilment of life. It reflects the highest hopes and ideals known to the speaker: in the O.T. it chiefly relates to earthly goods (prosperity, riches, honour etc.), in the N.T. to the joy of the man who is in the Kingdom of God.
- Bread*: The Greek word *ἄρτος* is sometimes used in a general sense, "food".

*Bread of the Presence:* Lit., "bread of the setting forth".  
The twelve loaves set forth (that is, offered to God) each Sabbath on a table in the Tabernacle, in the divine Presence.

*Check:* The Greek word ἐπιτιμάω has the sense of telling (a person) not to do a thing. It means "to check" rather than "to rebuke".

*Consolation:* The comfort which good news gives. The good news is of the salvation which the Messiah is to bring. The Messiah is sometimes spoken of as "the Consoler".

*Corner-stone:* A long stone block often measuring fifteen feet, and sometimes much more. One end was at the corner of the building. It gave cohesion to the whole.

*Covenant:* A solemn agreement or promise, made between two parties, especially that made by God on His own initiative with His chosen people (1. 72). The response due from them was to "serve Him unafraid in holiness and righteousness all their days" (1. 74-75).

The Covenant in 22. 20 is an echo of Ex. 24. 8 (see also Jer. 31. 31-34). Again God takes the initiative, and the other party to this solemn agreement is the "New Israel", those who enter into relationship with God through faith in Jesus, the Messiah.

*Day:* "That Day" is used in the sense of "the last day", that is, the day of judgment.

*Demon:* An evil or unclean spirit which may possess a man; the person possessed is called a *demoniac*.

*Dine:* See *sit*.

- Elders*: Jewish elders were teachers of the Law whose decisions on debatable points were handed down as tradition which was observed by the scribes and Pharisees. Sometimes *elders* is more loosely used of any religious leaders among the Jews.
- Fall away*: See *offence*.
- Feast, Feast of Unleavened Bread*: See *Passover*.
- Fool*: The Greek word is a strong one, and indicates culpable ignorance, especially of God and His requirements. (Cf. Ps. 14. 1 and the Greek-English Mk. 7. 22.)
- Gehenna*: The name of a ravine south of Jerusalem, which was used for the burning of rubbish. It became a symbol for the place of future punishment.
- Gentiles*: The Greek word *ἔθνη* is commonly used for nations in general (e.g. 12. 30). It is also used for non-Jews in particular, in which case the word is translated *Gentiles* (e.g. 2. 32).
- Good News*: The message that there has been a fulfilment of the prophetic promises in the coming of the Kingdom of God.
- Hades*: A transliteration of the Greek word for the underworld, the abode of departed spirits.
- He who is coming*: A phrase in common use in N.T. times, describing the expected Messiah.
- Holy Spirit*: With or without the definite article, the Greek phrase has been rendered with capital letters and the definite article in English. The Holy Spirit is personal, and is to be distinguished from depersonalized and shadowy conceptions.

- Kingdom of God*: The phrase is closely associated with the Jewish hope of deliverance. It envisages God reigning as King.
- Law*: The teaching, regulations and commandments laid down in the first five books of the O.T. They expressed for the Jew the revealed will of God.
- Leprosy*: In the Bible a contagious skin disease which rendered the sufferer unclean according to the Jewish Law.
- Levite*: A member of the priestly tribe.
- Meal*: See *sit*.
- Mercy*: The Greek word *ἔλεος* translates the Hebrew *chesed*, which means "steadfast love", primarily God's. This is shown in His un-failing concern for Israel (1. 50), and echoed in men's concern for each other (10. 37).
- Messiah*: *Χριστός* (Christ) is the Greek for "Messiah", or the "Anointed One". "Messiah" is a Hebrew title, indicating that one has been "anointed" (as a king or priest). The word refers especially to the central Figure in God's Kingdom.
- Mind*: In Biblical Greek *καρδία* is used for mental perceptions, as well as emotions. Sometimes *heart* is the correct rendering in English (e.g. 12. 34), but more often *mind*.
- Name*: In the ancient world, "name" was more than a sign of identification. It included the character of the person, his authority, and sometimes it almost stood for the person himself.
- Offence*: The Greek word *σκανδαλίζω* is used in two senses in the N.T.:



(a) to put someone off from becoming a believer or Christian;

(b) to cause a believer or Christian to fall away.

*Only:* An old and frequent meaning of ἀγαπητός (cf. Gen. 22. 12 LXX). In the N.T. outside the synoptic Gospels ἀγαπητός means "beloved".

*Parable:* A striking saying or a story designed to awaken religious insight or to challenge the conscience, or both.

*Paradise:* A word from Old Persian *pairi-daêza*, which means "a walling round", then "a walled-in park"; in Hebrew and Aramaic it is used only to denote a park. Its religious meaning came through its use in the Septuagint for the garden of Eden: it came to be applied to the future age of blessedness, when the blissful conditions of Eden would return (e.g. Rev. 2. 7), and then to the condition of the blessed dead awaiting the resurrection (23. 43; compare also 2 Cor. 12. 4).

*Passover:* A Jewish feast to commemorate the "passing over" of the Hebrew homes when, as the last plague, the Egyptian first-born were slain (Exod. 12. 23f.). In 22. 7ff. the word stands for the lamb sacrificed at the Passover.

The *Feast of Unleavened Bread* is associated with the Passover in some O.T. passages; leavened cakes, that is, made from dough to which a piece of fermented dough from a previous baking was added, were prohibited during the Feast.

- People*: The Greek word λαός usually means the Jewish people, chosen by God for a special mission.
- Pharisees*: A body of pious adherents of the Law and tradition who held many doctrines at variance with the party of Sadducees. They were commonly inclined to formalism.
- Priest*: Jewish priests were responsible for the daily services and sacrifices in the Temple.  
*Chief priests*: (Greek: ἀρχιερείς) In the plural the word seems to be used loosely to indicate members of the high priestly group of families.  
*High priest*: (Greek: ἀρχιερεύς) In the singular it refers to the chief temple minister and president of the Sanhedrin.
- Prophecy*: Deliver an inspired utterance.
- Repentance*: A changing of the mind. In the N.T. it indicates a religious and moral change.
- Right with God*: Approved by God.
- Sabbath*: The Hebrew name of the Seventh or Holy day of the Jewish week.
- Sadducees*: An aristocratic priestly party, conservative in doctrine. See also *Pharisees*.
- Sanhedrin*: The Greek word means "council", and here it is used for the supreme court of the Jews, formed mainly of priests and scribes.
- Satan*: A frequent name for God's opponent, the chief of evil powers.
- Scribe*: A Biblical scholar and teacher of the Law.
- Seat*: See *sit*.
- Secret*: A revelation made to some but withheld from others.
- Sinner*: An offender against the divine Law, rather than against a human law.

- Sir:* The vocative of *Κύριος* has usually been rendered *Sir* as in Matthew, Mark and John. After the passion and resurrection the word took on for the disciples its fuller content *Lord*.
- Sit (at table), sit down to eat,*  
*seat (at table), dine, be at a meal:* A group of Greek verbs is used in this sense: *ἀναπίπτω, ἀνακλίνω, κατακλίνω, ἀνάκειμαι, κατάκειμαι, συνανάκειμαι*. The essential meaning of the words is "recline", or "make to recline". In N.T. times this was the posture adopted at meals.
- Son:* The Greek word *υἱός* is often used in a wider sense than that of blood relationship. It reflects a Semitic idiom, and means "a member of a group" (e.g. 5. 34), "one who shares in" (e.g. 20. 36) or "one who is worthy of" (cf. Jn. 17. 12).
- Son of Man:* A literal rendering of the Greek literal rendering of the Aramaic periphrasis for "The Man". It is a title either for the Messiah or for the representative Man (the "last Adam").
- Synagogue:* A Jewish religious assembly or the building in which it met. A committee of *officers of the synagogue* had control of all matters concerning the synagogue.
- Teacher:* The Greek word *Διδάσκαλος* renders the Hebrew *Rabbi*, a title of respect used in addressing the learned or teachers of the Law.
- Testimony:* The Greek also means "proof", something which convinces, but which in 9. 5 is not necessarily intended as a threat or warning.

- Unclean spirit*: The uncleanness of the possessing spirit is not to be understood in a physical or moral sense. It implies ceremonial uncleanness, resulting in separation from God and the community.
- Unrighteous*: Not approved by God. (Cf. *right with God*.)
- Visitation*: The visitation which will be made by God at the last day, when there will be a demonstration of His mercy, and of judgment.
- Word*: The message which Jesus or the Church proclaims.
- Wrath*: A word which shows God's attitude to sin. It does not mean passion, but that aversion to sin which is part of the character of God. It is the obverse of His righteousness. It points to the inevitable consequence which the sinner brings upon himself.